

# International Journal of Religious Education

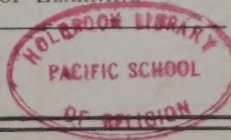


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September, 1937

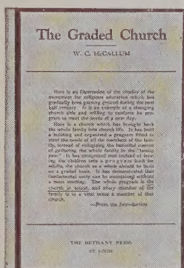




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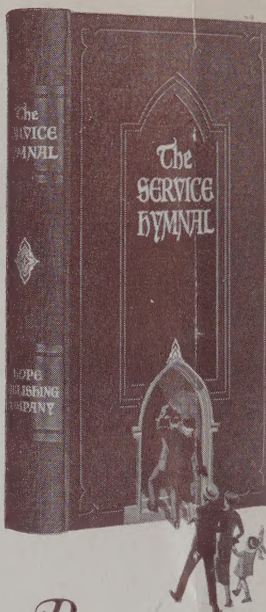
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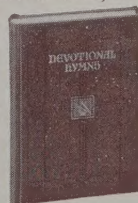
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# International Journal of Religious Education

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## CONTENTS

Vol. 14

No. 1

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	Page
EDITORIALS .....	3
CHRISTIAN LEADERSHIP IN A TIME OF CRISIS, <i>Hornell Hart</i> .....	5
LET YOUR STATE COUNCIL SERVE YOUR CHURCH, <i>Ray M. Johnson</i> .....	6
ANOTHER LINK WITH THE PUBLIC SCHOOL, <i>Ruth Alexander</i> .....	7
THE WHOLE CHURCH WORKING TOGETHER FOR CHILDREN, <i>Frank M. McKibben</i> .....	8
A RELIGIOUS EDUCATION SUNDAY THAT WAS DIFFERENT, <i>Robert E. Early</i> .....	10
HOW YOUNG PEOPLE FARE IN THE UNIFIED CHURCH, <i>Thomas Alfred Tripp</i> .....	12
LIMITATIONS TO THE UNIFIED SERVICE, <i>F. Harvey Morse</i> .....	13
A PLAN FOR GETTING MEN, <i>Victor M. Rhein</i> .....	14
SECOND CONFERENCE ON UNITED CHRISTIAN ADULT MOVEMENT .....	15
LET FREEDOM RING! (WHAT ARE THE FACTS?) .....	16
INTERNATIONAL COUNCIL CONVENTION .....	18
OUR INTERCHURCH STATE AGENCIES .....	20
SUGGESTIONS FOR BUILDING OCTOBER WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Eldyth Proper</i> .....	22
JUNIOR DEPARTMENT, <i>Mrs. Grace R. Hunt</i> .....	25
INTERMEDIATE DEPARTMENT, <i>Ione V. Sikes</i> .....	29
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>S. W. Hutton</i> .....	32
CURRENT FILM ESTIMATES .....	35
WHAT'S HAPPENING IN RELIGIOUS EDUCATION .....	36
NEW BOOKS .....	38

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

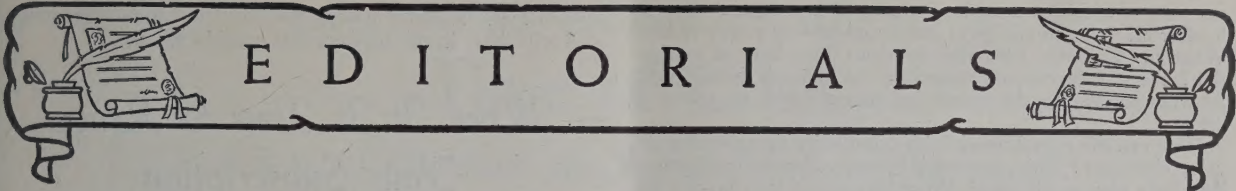




Courtesy, Board of Education, Methodist Episcopal Church

**T**HE CHURCHES of North America have already felt the joint impulse of the United Christian Youth Movement and the United Christian Adult Movement. These have responded to the call of Ulysses of old, "'Tis not too late to build a better world." They are set to this task in the spirit of him whose message has always been, "Behold, I make all things new."





# EDITORIALS

## The Journal This Month

SEVERAL special features mark this number of the *Journal*.

On the opposite page are three more of the significant drawings of simulated stained glass windows produced by John T. Morgan, of the Ashland Folk School, Grant, Michigan. The three used this month set forth the place of the Christian home, surrounded by creative leisure and culture and resting upon wise and just economic security, in building a Christian world.

In the center of the magazine will be found a unique display setting forth the persons and the work of state councils of religious education. While the *Journal* is and must be primarily a magazine for those at work in the local church, yet it recognizes that one of the ways by which those workers can be served is through the state and other councils that bring all workers in religious education together. The service of the state council to the local church is dealt with in a leading article.

We return in this number in two companion articles to the program of the unified church. This important development is considered from two new angles in these discussions.

Four new writers, three of whom have never appeared in the *Journal* in such a capacity before, begin this month the worship programs that will carry on into the year.

Religious Education Week receives attention in two articles written out of practical experience.

This issue initiates the fourteenth year of service of the *Journal* as a venture in cooperative publication for leaders of all Protestant bodies throughout the world.

## New Directions for Christian Education

THE religious education movement has had a long and honorable history. To prove or to expand that statement is not necessary in these pages. To state the fact as a starting point for this discussion is sufficient.

That movement has always been closely related to the life of the Christian church. Although at some points it has not been as intimate a part of the church as it might have been, it has been on the whole a church enterprise. This also would be agreed to without serious debate.

That same movement has also been directly influenced by the life of our world. When that world went to war the church and religious education to a large degree went to war. When the world retrenched during a depression this movement retrenched. In life and work religious education has been closely responsive to industrial, educational, and social changes of its world. To this statement there are some notable exceptions, but on the whole it is generally correct.

These being reasonably true for the past, what can be said about the present and the future?

Within the church and in the wider world changes that have a very intimate bearing upon the religious education movement are now going on before our eyes. These changes force certain issues to the front. These issues religious educational people must face. They do not need to face them in alarm. They should not consider them as if all that had been done in the past had been wrong or is to be completely and suddenly changed. The choice of a new direction must always be a fusing of the past and the conditions of the present. It is on such a principle that these statements are made.

Some of the questions pressing upon us for answers should now be considered. These are some:

What are the implications of theology for religious education? Leaders in the movement have never, it can be fairly said, thought through in any concerted and consistent way the implications of their task for theology or of theology for their task. In the meantime, for example, humanism and Barthianism have pushed their way into the thinking of the church and of the movement. The result has been confusion and cross purposes. This theological issue can no longer, if ever, be solved by ignoring it.

What is to be done about the tendency within the church to unify its program? That there is such a tendency any reasonable knowledge of the present situation makes clear. *The church as such* is becoming much more prominent and as a result specific phases of its program will secure less attention *as such*. Is this a desirable trend? If so, how can the values of specific types of work be conserved if the names under which they have been carried on are pushed to one side? If there are dangers in that direction, what are they and how can they be avoided?

How is religious education to become more a part of the thinking and work of the average minister? That it has not yet become such seems to be abundantly clear. From the day when the ministry is chosen as a profession, through college and seminary and on out into the pastorate the usual ministerial ideals and hopes and the principles and methods of Christian education travel too often on parallel and even conflicting paths.

What is the place of lay leadership? The Sunday-school movement of the past was largely a lay enterprise. Lay leadership today is, of course, a large and important part of the whole. But in what ways and at what specific tasks can such leadership best be used?

What is religious education to do about the vast unreached areas of today? Some of these "unreached" are people, others are geographical areas, and still others are phases of personal and social life. What plan has the church for reaching these? What is the place of Christian education in carrying that plan to completion?

What is to be the future relation between evangelism and Christian education? Some in the past too easily said that they were completely different. Do some today too easily say that they are the same? To go from a group whose life interests have been in one of these fields into a company of those who have been concerned with the other makes one aware of the degree to which working them together into a related whole is an unfinished task. How is it to be done?

What about social education and social change? Do our modern educational principles provide for enlistment in causes? Can the church ever deal adequately with social rebuilding? Should it? In what directions are large social movements and mass opinions carrying our world?



How are Christian *motives* for living established? How are the fires of ambition and idealism stirred into flame? What is it after all that actually gives steam and driving power to life? What can Christian education do about these laws of motivation? Do our curriculum materials and methods foster such? At what points does the church fail thus to touch the center of life?

How can the church work with community agencies that develop character? This question is before us but its implications have only been partly faced. What becomes of the church's distinctively religious message in such a program?

Such are some of the questions facing the movement. They are not of necessity the only important ones. Other persons would add still others that seem more crucial to them. These at least reveal a need.

These nine questions will be discussed in order in future issues of the *Journal* on this page. No attempt will be made to give final answers. In fact, one purpose of the discussion will be to raise still more detailed questions under each problem so that readers will themselves be thinking through the answers that must be given by the movement as a whole during the next few years. These discussions will be such that the questions can be taken into groups of leaders in religious education. Meetings of pastors and of directors of religious education, conferences of teachers and officers in our more progressive churches, and other groups would find

it helpful to follow up these presentations in more detail. In this way many minds will be alert to these important issues and will share in the answers that must be found.

## When It Is Time to Renew Your Subscription

FOR SOME of you the time to renew your subscription will come with this month. The early fall is the time when many magazine subscriptions are entered. For others of you the renewal date will come some months later.

In any case by renewing promptly you will not miss any of the important features planned for the months to come. You will then not lose any of the deeply significant articles by Professor Hart beginning on the opposite page. You will have the special numbers on such new developments as the fine arts in religious education, the radio, the function of the church in our day, and other topics. You will have Dr. Coe's discussions on temperance education and peace education when they come along a few months from now. The plans for the International Convention will come to you monthly as they are developed. You will share with the editors as they discuss some of the new directions facing religious education in the series that begins now on page 3. In addition you will want to receive the regular features of the *Journal* that have been well established through the years.

In other words, you will see to it that your subscription is renewed promptly. If your copy comes through a club you will make sure that the proper official sends in the renewal. Thus through the medium of the printed page you can continue to share with the editors, the writers, and other subscribers everywhere the rich fellowship of our common cause.

## Many Members, But One Body

SOME of us who work through local churches and the machinery of our denominations think that these are the only channels there are.

Others of us who serve through cooperative councils of religious education think that these are the only important avenues through which to serve.

The total Christian education movement is made up of both. Without local churches of various denominations and without the denominations themselves there would be in Protestantism today no such movement. Without the cooperative phases of our work there would be many scattered units but no movement and no united impact upon our world.

Only through both can we realize the ideal of having "many members, but one body."

## Children's Peace Sunday

ATTENTION is called elsewhere in this issue to Children's Peace Sunday which has recently been established by the World's Sunday School Association for observance, particularly in Sunday schools, throughout the world. Leaders everywhere will want to get in touch with this worth while development and plan to use it in their work.

## Fingers!

IT TOOK time this morning—too much time, it seemed to me at first—to take the pins out of a new shirt.

They had been put there to hold the garment exactly as it had been folded for display in the store.

One—two—three, . . . ten of them, all put in tightly and not easy to remove.

It made the fingers ache to take them out.

One wondered with some exasperation for an instant why there had to be so many and why they had to be put in so tightly.

\* \* \* \*

Then—

Pins could not be put in that way by a machine.

Someone had to put them in—by hand!

Not for the few minutes it took me to remove them, but for hours, marching in single file.

Not just today, but every day.

Not in one garment, but in—five—ten—a hundred—in an endless row, coming along from Somewhere and then going away to Somewhere Else, each with its ten pins and leaving behind a tired hand waiting for the next.

\* \* \* \*

Moving back and forth between me and my world today there has come the presence of the person who put in those pins.

In my hand has been something of the ache of all the overworked fingers of the world.

—P. R. H.



# Christian Leadership in a Time of Crisis

## *A Series of Devotional Articles and Meditation Instruments*

By HORNELL HART\*

*Professor Hornell Hart, of Hartford Theological Seminary, is well known through his books and lectures before many conventions, schools, and other groups. He has given especial attention to the matter of the personal religious life, particularly as expressed through fruitful meditation. He has been secured to prepare the series of devotional articles for the Journal for the coming year. The first of the series appears on this page. It gives in detail the plan of the series and the author's purposes and methods. All Journal readers should read it carefully in order to begin this important series wisely.*

### I. THE COMMUNITY OF BROTHERHOOD—NOW

**A**LREADY in existence, and growing, is a world-encircling fellowship, made up of those who seek to devote themselves unreservedly to the service of truth and of brotherhood. Upon this fellowship is laid the task of creating, within the old, a new world order, founded upon spiritual values. This fellowship is not confined to any single earthly organization. It achieves its work by laying hold upon spiritual sources of power and of illumination. The present series of articles seeks to offer practical aid to those who are endeavoring to participate in this great enterprise.

Evidence of the existence of this growing movement is abundant. Organization after organization has come into being for the promotion of these ends. Each serves its own special constituency, and each has its own particular work to do. But back of their diversities, these agencies are based upon great common fundamentals. They hold:

That goodwill, brotherly love, and devotion to the common welfare, are basic needs of the world today;

That the achievement of a new world order, founded upon brotherhood, is part of a divine plan in which we have vital parts to play;

That superhuman power and guidance are available to those who are ready to pay the price in order to render their fullest service in the divine plan;

That meditation, prayer, and close spiritual fellowship are vital aids to those who seek to fulfill their parts in God's remaking of the world.

Jesus called this movement the Kingdom of God on Earth. We are concerned here with its development and spread, through the church schools, the young people's societies, and the other agencies of American Protestantism. As the spiritual movement permeates our life, results of the following kinds may be looked for:

The religious work of the participants will become increasingly effective. Their preaching and teaching will be more inspired. Worship will become more alive and vital. Enthusiasm will grow. The participants will develop increasing capacity to share courage, vision, and faith with

those who are in perplexity. Committee meetings (both in religious work and in other activities) will result more often in effective working agreements, and less often in stalemates, futility, and opposition. A closer, warmer, more sincere, and more inclusive fellowship among religious workers will develop.

The lives of the participants will become increasingly rich and joyful. They will develop a greater capacity for friendship. A definite and growing improvement will be evident in their mental and physical health. More and more people will find release from enslavement to alcohol, sexual maladjustment, anger, fear, and worry. Participants in the movement will experience an outpouring of creative products in literature, art, music, drama, social work, and other fields. Scholastic achievements will improve. Faith in the future of mankind will grow.

In social relations, the fruits of such a spiritual movement will be far-reaching. Family frictions and tensions will be replaced by growing partnership and mutual appreciation. Truths about social problems will be realized more vividly, and will be made known more courageously, but with more cooperative understanding and more effective results. Questionable business methods will become rarer among participants. Industrial friction will be replaced increasingly by united endeavor for the common welfare. Participants will join courageously, by loving and creative methods, to substitute justice for injustice and productive for destructive social processes. Those participants who have vested powers and advantages that work against brotherhood will increasingly recognize their evil effects and surrender them or make them democratic. Racial, cultural, and international antagonisms will be replaced increasingly by understanding, sympathy, and cooperation.

If world war or new economic catastrophe should engulf society, the members of this world-encircling brotherhood will still be filled with faith, courage, and creative power, and under the divine leadership will go on building the new order of love and truth, even within the ruins of past civilization.

These results will not come by mere wishing. They are the outworkings of the Spirit of God in the lives of those dedicated to spiritual service. It is the purpose of this series of articles to make available certain tested methods for the cultivation of those inner attitudes and powers and those outer adjustments and applications, through which superhuman energies take hold upon human instruments and use them for divine purposes.

The articles themselves will be written with a view to making them helpful to all who read them thoughtfully. But for those who wish to undertake more intensively the cultivation of the spiritual life, and to participate in the world movement toward such brotherhood, a fellowship in meditation will also be developed. In connection with each of

\* Professor, Department of Social Ethics, Hartford Theological Seminary, Hartford, Connecticut.

(Continued on page 19)



# Let Your State Council Serve Your Church

By RAY M. JOHNSON\*

IN ONE of those intervals between sessions of a convention Mr. Morrison, superintendent of a small Sunday school out on the prairie, was telling another delegate about the handicaps of the small school—all the things that cannot be done because of lack of equipment and leadership.

Dr. Burleigh, pastor of the great First Church, had eyes for the book display but ears for the conversation. So when the little man from the little church had finished, the big man from the big church broke in: "Up at First Church we have all those problems and about a hundred more. Why, would you believe it, we have the best equipment in the state, and a staff of teachers headed by a paid director of religious education second to none, and yet we are never quite able to solve our problems as rapidly as they arise." He became confidential. "We need help at First Church, and I just don't know where to turn for it."

Dr. Burleigh and Mr. Morrison shrugged simultaneously and walked away—a brothers-under-the-skin sort of shrug. *And yet both of them were overlooking the fact that in a small office upstairs was much of the help they needed.* In that office were the headquarters during the conference of the state council of religious education, representing the interdenominational forces of that commonwealth and making available to all churches practical help in the solution of problems. Because I know there are so many other churches everywhere that are not making the best use of this source of help, I would like to outline briefly some of the kinds of aid Mr. Morrison and Dr. Burleigh were overlooking.

First, that state council office was in touch with the best and latest developments in the field of religious education, both nationally and within the state. The employed secretary and several leaders connected with the state council had spent a week at Conference Point Camp on Lake Geneva, Wisconsin, where they were in touch with the International Council, the Federal Council of Churches, employed council workers from many states, and a select group of volunteer workers. From these contacts they brought back to their state a wealth of information of great service to those churches cooperating with the state council. In addition to this the employed secretary and some members of the council had spent a week in Chicago at the annual meeting of the International Council, while the former had spent three days in conference with fellow workers from surrounding states during the Christmas holidays. All the latest developments in religious education were brought back to the state in this manner. Moreover, the state council office was in touch with vital experiments and constructive efforts within the state and was in a position to give pointed help where needed.

Second, an intensive effort was made through the state council office to carry to the churches this latest information

*In connection with the special place given to the work of state councils in this issue the accompanying article will be of particular interest. Workers in local churches will find in it suggested sources of help in their problems.*

and help. The following items in the field program are illustrative: 60 county conventions were held, with a total attendance of more than 17,000; 12 sectional and 3 state-wide meetings were sponsored with many national leaders present; 192 committee meetings with state, county and local leaders were conducted; 230 discussion groups, forums and question-

box periods were devoted to some practical problems of the church school and nearly 24,000 persons attended; 1300 personal interviews were held, some on individual problems, some on problems of religious work; 284 addresses were made by the employed secretary to an estimated total of 27,000 persons; 20 radio broadcasts dealt with family religion and problems of the church school worker; several special bulletins were prepared and distributed, while many bulletins of the International Council were circulated; and finally, letters (who knows how many?) carried help directly to those who wanted it most.

These items represent only the direct service of the one employed worker in the state council office. Had Mr. Morrison or Dr. Burleigh been fortunate enough to live in a state with a larger field staff the amount of service available would have been proportionately greater.

Third, the state council acted as a clearing house and made available on an interdenominational basis the services of denominational leaders. The Evangelical Church has a volunteer director of religious education; the three Methodist district superintendents give part time to an educational program; the Baptist Church shares with another state the services of a state director; the Presbyterian and Christian Churches share with two other states the time of similar workers; while the Congregational and Baptist state administrative officers promote educational work. With one exception all of these, plus five college presidents, freely gave their services on an interdenominational basis, using the state council as a clearing house.

Fourth, distinguished national and world leaders were brought into the state through that little office upstairs. Checking over the records of only five of these leaders, we find that they conducted 31 public meetings with 9,600 persons in attendance, and had personal contact with 153 state workers. No statistical tables can reflect the stimulation to Christian living brought to a state by such vital personalities.

Fifth, an invaluable service was rendered by enlisting a large force of volunteer workers within the state and making their services widely available. Approximately 500 laymen received training in church work by serving as county or state officers; and more than 1,200 (including these 500) served the churches of the state without compensation under the direction of the state council of religious education. This is interdenominational religious effort at its best: each church contributing the services of its most outstanding laymen and

(Continued on page 17)

\* General Secretary, South Dakota Council of Religious Education, Huron, South Dakota.



# Another Link With the Public School

## *A Plan Carried Out in Religious Education Week*

By RUTH ALEXANDER\*

THEY won't come." "You can't get public school teachers to meet with church school teachers at meetings sponsored by the church." So emphatic were the statements of these two teachers, who were both public school and church school teachers, that the superintendent of the primary department felt discouraged. Even if she went ahead with plans there would not be whole-hearted cooperation within the department. However, the dream of having a joint meeting of both groups of teachers did not vanish in the clouds. It was merely pigeon-holed for a future time. And what more appropriate time to bring it forth could be found than during the city-wide observance of religious education week?

First the superintendent talked with the church school superintendent. He was sympathetic but skeptical. Conversation with department teachers and other staff members brought little encouragement, but the pastor's interest and pledge of cooperation gave added stimulus to the idea. Words of encouragement from a public school principal brought about the final decision to go ahead.

On a Sunday morning the children of the primary department were asked whether they would like to give a party for their parents and their public school teachers. They were enthusiastic. That Sunday the teachers discovered that children of the department attended eleven public schools and had about thirty teachers.

When the children arrived the following Sunday materials for invitations were at hand. The early comers dictated the invitation which was written on the blackboard. Second and third grade boys and girls set to work copying it. Enough copies were made for first graders. Invitations were delivered one week in advance of the party.

With the invitations to the teachers, the children were given notes to the parents in which the superintendent explained the necessity of cooperation of the three groups—parents, church school teachers, and public school teachers—if the children were to be given the best guidance in their development.

What should be done at the party? What talent was in the group? Sisters in the department had played a duet for the department once; they would be glad to play at the party. Soon it was discovered that others played. A teacher had delighted the department one morning with a song; she would be happy to sing. A talented reader in the church loved boys and girls. Her readings would make a well-rounded program.

On the Sunday preceding the party there was much excitement. "My teacher is coming." "Mine said she would come." While some with less enthusiasm said, "My teacher said she would try to come." "Mine didn't know."

The day and hour of the party arrived. Parents, children, and teachers were present. Introductions were made. Children eagerly showed parents the new curtains which had so long been a dream. Our last "Year Book" was explained to

parents and teachers and a guest page for the new "Year Book" was started. After the program of entertainment, those present were divided into three groups. The parents went to one room where the church school superintendent told them of some of our problems, showed them how they could cooperate, and urged their cooperation. The teachers—both public school and church school—were addressed by a public school principal and the pastor of the church, each showing how one group could help the other. The children, under the leadership of two high school girls, had a game period. All came together again for the "real party," the refreshments.

"What was the response?" you ask. Seven of the eleven schools were represented by teachers, but only about one-fourth of the teachers came. Not discouraging for a first attempt! And what about children and parents? It is not always easy to get children to come, even to a party, in a down-town city church, living as they do in all parts of the city. But more children were there than had attended either of the two previous parties. The comment of the church school superintendent regarding parents was, "More parents from this department were here than we have been able to get to a meeting of parents and teachers of all departments of the church school." So encouraged were those in charge that they wish to make such a "party" a regular feature of religious education week.

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## New Editorial Assistant

MISS LILLIAN WILLIAMS began her work on September 1 as Editorial Assistant of the *International Journal*. As such she takes over the work formerly carried by Miss Miriam Hausknecht whose retirement from the Council to take up other work is announced on another page.

Miss Williams was born in Fort Worth, Texas, and received the A.B. degree from the Texas State College for Women. Later she went to Yale University for graduate study and received the M.A. degree in Education. For several years she served in the editorial department of the Sunday School Board of the Methodist Episcopal Church, South, and succeeded Miss Mary Alice Jones as editor of children's publications for that denomination. In 1929 she returned to Yale as Assistant in the Department of Religious Education, associated with Dean Weigle. In August, 1936 she came to the International Council office as secretary to Mr. Munro and in that capacity has been especially close to the development of the United Christian Adult Movement.

She brings to the *Journal* literary gifts of a high quality, extensive editorial experience, and a wide acquaintance with the program of religious education and the work of the churches. We are happy to commend and introduce her to the readers of the *Journal*.

EDITORIAL BOARD

\* Superintendent, Primary Department, Methodist Episcopal Church, St. Petersburg, Florida.





# The Whole Church Working Together for Children

By FRANK M. MCKIBBEN\*

ANY DISCUSSION of this theme should take into account the basic attitude of the church toward children and the best means of providing them with the most effective religious nurture. Are children actually considered a part of the church? When they attend Sunday School are they *in* church or *outside* the church? The traditional attitude has usually regarded the Sunday School not as *the church* but as an adjunct to the church. After children have had a complete experience of worship, study and fellowship in their various departments, most ministers have insisted that they "come to church," meaning attendance upon the adult preaching-worship service. As an added inducement often a children's sermon has been offered, after which the children are usually permitted to withdraw from "the church service." Is *the church* something that happens at eleven o'clock on Sunday morning under the leadership of the minister? Or is it essentially a fellowship of Christian people engaged in various activities at various times that promote individual development and aid in the extension of the Kingdom of God?

If the latter point of view is taken, and an increasing number of ministers and workers with children are accepting it, what does it mean for the children of the church? There is quite common agreement among elementary workers that the most effective religious nurture that can be provided for children in the church is that of a carefully developed graded departmental program. Hence, there has been a remarkable development of graded beginner, primary, and junior departments and programs. But the development of these programs has brought certain problems. Chief among them is this, do not such departmental activities tend to isolate the children from *the church*, by the very fact that most of their program is separate from the rest of the church? If graded activities represent the best way in which to provide religious

nurture for children, how can such a program be related to the total program of the church? How can children be made to feel that they are a vital part of the larger organization, the church?

The answers to these questions will be briefly presented as they are being dealt with in the church of which the writer is educational supervisor. In the first place, the church has definitely committed itself to the idea that *the church* may be experienced in various ways and on different age levels. It believes that when primary children engage in worship and study on Sunday morning at eleven o'clock while their parents are at worship in the sanctuary, this is just as much church as is the adult worship service over which the minister presides. It is so regarded by the officials of the church, by the parents, and by the children themselves. Furthermore, the church has voted that when children enroll in their respective departments they become "Junior Members" of the church. They are treated as such and are not encouraged to think of themselves as other than belonging to the church. They are promoted from the Primary Fellowship of the church to the Junior Fellowship, and so on until from the Senior High School Fellowship they are graduated with appropriate ceremony into Senior Membership (Full Membership) in the church. The young people may transfer to Senior Membership earlier, but an effort is made to make sure during Senior years that all young people take the step of becoming full members in the adult church. Thus the church regards its children as actually a part of the church.

Are children urged to "go to church," or attend the preaching-worship service? Only occasionally. Provision is made for an occasional visit to the sanctuary "to share with other groups" as they worship. It has previously been thought that children must have regular association with this service and "sit with their parents" in order to develop a total church consciousness. This is only one way of doing so, and possibly not the best. There are other ways in which children and parents can "share church" together. Among the

\* Chairman, Division of Religious Education, Northwestern University, and voluntary Educational Supervisor, First Methodist Episcopal Church, Evanston, Illinois.



methods most effective in our own situation have been fellowship parties and programs in which both the children and parents participate. For instance, each of the three grades of the Primary department has from one to three such occasions during the year on Sunday afternoon when they invite their parents to a fellowship hour and program which they help plan and conduct. It may consist of games which children play with their parents, light refreshments which the children help serve, and a worship service or other departmental activity. These meetings have uniformly proved enjoyable, educational and productive of fine fellowship. It provides an experience in the church which parents, children and ministers enjoy.

Or, the Junior High Fellowship may plan a Sunday evening program in which they present to their parents and adult friends a report on the activities of their department. They share the insights, discoveries, and outcomes of their "units" of study, combining this presentation with fellowship about the refreshment tables, and possibly a formal worship service in their chapel. Every effort is made to lead the children to consider their part not as a staged program but as an experience of sharing. This same type of activity has been carried on with the high school group with gratifying results. It is believed that these experiences may mean more by way of shared experiences in the church than for parents and children to sit together in an adult worship service.

There are other ways in which children are led to share in the total church life and work. The pastors participate occasionally in the age group programs, conducting worship, speaking at assemblies, leading discussions, and just enjoying fellowship hours. Once in a while their minister, Dr. Tittle, comes to the Primary department as they leave to shake hands with his younger members rather than to greet the adult congregation leaving the sanctuary.

In some of the departments "home-room mothers" and parent assistants participate actively in the program. They assist in the matters of records, greeting children, removing wraps, conferring with other parents, sending home notices, calling regarding absentees, and arranging for the special programs. They not only render unusual service but also serve remarkably in relating the total group of parents to the program for the children. Parents are well represented on the Board of Religious Education. On the board also are representatives of the Women's Union, the all-inclusive women's organization of the church. Thus the women are kept informed and in turn make their contributions, in cooperation and financial support.

Another feature that effectively relates the children and the church to each other is the plan of financing. All contributions (through pledge and envelope) from all age groups go directly to the church treasurer and all expenses for programs are cared for by the church treasurer. All of this is carefully explained to the children and young people who develop a sense of contributing to the total church enterprise. They have a voice in choosing the projects of value to which part of their contribution may be devoted.

The point of it all is that the best way of making children feel that they are a part of the church is to give them happy, developmental, satisfying experiences in the church. Effective training for church membership is felt to be best accomplished, not by putting them periodically into a class on church membership, but by providing them with experiences of being in the church, by leading them to a sense of belong-

ing, by participating in program-building, by bearing responsibility, serving on committees, and as officers, by sharing in group decisions. If children can have an abundance of such experiences through their beginner, primary, junior, junior high and high school years, we need have little worry about their not having a sense of belonging to the church and failing to continue such a relationship throughout life.

## Editorial Assistant Resigns

ON JANUARY 1, 1937, Miss Miriam Hausknecht became Editorial Assistant of the *International Journal*, having been promoted to that position when Mrs. Gloria Diener Glover retired from the staff. She had given a number of years before that to work on the *Journal*, being closely connected with its physical and editorial makeup.

On June 15 Miss Hausknecht took up new work as Assistant in the Departments of Educational Research and Student Aid of the Board of Christian Education of the Presbyterian Church in the U.S.A. To her new work she has carried the good wishes of all in the International Council office and of the *Journal* constituency.

Announcement of her successor in the work of the *Journal* is made on another page of this issue.

EDITORIAL BOARD

## Mr. Eddy Becomes President of College

PAUL DAWSON EDDY, a member of the International Council staff since 1931, was elected in the early summer to the presidency of Adelphi College in Garden City, L.I. He was to close his work with the Council on September 1 and assume his new duties at once. He delivered the Commencement address at the college on June 16 soon after his election.

Adelphi College was first located in Brooklyn. In 1929 it was moved to Garden City, with new buildings and a campus of seventy acres. Five hundred students are now enrolled. Three thousand women are among the alumnae.

Born in 1895, Mr. Eddy served in the World War, and was educated at the University of Pennsylvania and Crozer Theological Seminary. He served for five years as associate director of the united church work on the campus at the University of Pennsylvania and then directed the Wesley Foundation and the Central University Church in Manila, P.I.

Mr. Eddy came to the International Council staff in 1931 as Director of Vacation and Weekday Church Schools. He also served as Director of the International Association of Daily Vacation Bible Schools and of the Religious Education Foundation, both closely affiliated with the Council. He gave leadership also to the Ohio State National Commission on Community Coordination, the Cooperative Series of Vacation School Texts, the Summer Projects in neglected areas, and, more recently, the National Protestant Laymen's Commission on Character Building, and other activities.

Mr. Eddy will be greatly missed in the staff and in the many Council groups with which he was so long and intimately related. All will join in wishing him and Mrs. Eddy success and happiness in their new relationships.

INTERNATIONAL COUNCIL STAFF



# A Religious Education Sunday That Was Different

## *A Religious Education Week Article*

By ROBERT E. EARLY\*

RELIGIOUS EDUCATION is a whole-church enterprise, and not something just for the Sunday school. Religious education is also for the whole family, and not just for the children and young people in the family. Therefore, when we planned to observe Religious Education Sunday in our church, we were determined that the celebration should be both religious and educational as well as a project in whole-church, whole-family cooperation.

Too often the day designated as Religious Education Sunday has been "observed" but not experienced. In times past, with us, various ways of recognizing the day had been used. There would be a special sermon, possibly by the minister of religious education, or by a state worker, or we would have a program in which church school officers and departmental and club representatives each spoke of the particular interest or enterprise to which he belonged, including the Cub or Boy Scouts, the junior high school department, or one of the young people's fellowship clubs. But on these occasions, the youngest children and even many of the young people still made a disheartening exodus following the children's story. The remaining audience was smaller than usual, although composed, it is true, of a greater percentage of parents than normal. All in all, we had a very tolerant group of the faithful who are always present. But nothing happened. In fact, there was a general feeling of a definite let-down which would require two more Sundays to counteract. There was even a feeling of lost dignity and of amateurishness, a feeling, that, after all, religious education is not church!

How could we accomplish our new and large purpose? We secured time for our enterprise by a vote of the Standing Committee of the church, which, at the request of the committee on religious education, designated the last Sunday in October as our particular Religious Education Sunday; we rechristened the day, Family Sunday.

Needless to say, we had the whole-hearted cooperation of the church school staff and council before this Family Sunday plan was launched. Their advice was sought and incorporated in working out each detail of both the program and the promotion scheme. We made liberal use of the mails thoroughly to inform every person in any official capacity whatever just what the completed plans involved and just what was expected of him personally.

The whole school, by departments, heard about the interesting day a sufficient time ahead so as to create interest, curiosity, and a general spirit of adventure. They were asked by the ministers and the department heads to help. And they did. Their enthusiasm was the success factor in our Family Sunday equation.

The important feature, to our minds, was to enlist the interest and cooperation of the parents especially. The channel for doing this was their own boys and girls. The

invitation, therefore, could not come directly from the church office, that is, from the ministers, nor could it best be mailed to the school membership. It should be a written invitation and notice of the special service. We mimeographed a brief message and the program for the morning on church letterhead, the Pastor and the Minister of Religious Education signed the stencil, and each class leader added the very important personal touch by filling in the names of the parents, addressing the envelopes, and signing his or her name along with the ministers' signatures. Members of the church school council helped to draft the letter; therefore, it truly came from the teaching staff. As a matter of routine, this message was mailed to the homes of those who were absent on the Sunday when the teachers distributed the letters.

Of course, we wanted the children and young people to feel themselves fully as important in the enterprise as they really were. Since these letters were addressed to the parents, we enclosed with each a red, card-board ticket or pass for the boy or girl carrying the message. On it was mimeographed a facsimile sketch of the church front with the words, "In My church—October 25th" and the further legend, "I am going to church today with my family." On Family Sunday, these passes were presented in church school and permitted the holder to join his parents and any other members of his family in the church auditorium vestibule ten minutes before the service was to begin.

The service itself received special attention. A change from the usual seventy-five to eighty minute morning worship program was necessary. In fact, the department staff interested in junior boys and girls would not vote their approval of the day's program until we promised a one-hour service. They were right! It was felt this sixty-minute time limit on the program, it being advertised as such, encouraged parents of young children to attend who would not otherwise have come.

A detail which we found a distinct help was the enlargement of our regular church-time kindergarten for the duration of the sanctuary service. This freed a number of parents of very small children so that they could attend our program. A further provision, which came from the teachers, was the "mothering" or "fathering" of church school boys and girls whose families could not be present. Also, our church family was united in body for the day in the full spirit of the occasion because our foreign-speaking congregation was with us in the one service.

We not only resorted to brevity but to other helps in making this service one in which the whole family could truly worship. Our organist and choir director, using the chorus-choir, provided an extra anthem, and the enthusiastic, congregational singing included three well-known hymns which had been rehearsed by the children on previous Sundays. There was a children's story by the minister of reli-

\* Minister, First Church of Christ, New Britain, Connecticut.



gious education entitled, "The God in Your Home," adapted from the story by the same name by Mrs. E. C. Cronk. Our guest preacher, a national secretary, delivered a twenty minute sermon on "Kingdom Builders." Special programs were printed and there were practically no announcements.

As a worthwhile souvenir of our Family Sunday, we presented each family or its representative as they left the Church with a sample copy of the current "Christian Home" magazine. These were donated to us for the purpose by the publishing house of our denomination.

Our attempt to dramatize Religious Education Sunday was a success. We are certain of that for these good reasons:

While numbers are not an infallible proof of success, we trebled our congregation. Viewed from the pulpit, we began to wonder when the people would cease to come; and they came by families!

We were host to family units which never otherwise had had the opportunity of realizing themselves as a family in the Church.

We touched innumerable people, especially boys and girls, who seldom experienced a complete and well-rounded service of worship in a churchly atmosphere.

The parents and young people alike asked us to plan for another such Family Sunday.

We succeeded in enlisting the *whole church*, not the church school or the regular morning worship group, singly and separately, in a united, cooperative enterprise which was happy both in its realization and in its memory.

In promoting such an enterprise again there are certain other features we would endeavor to include in the day's program in order to enrich it and to make its message more concrete. Whereas we brought the parents only into the service of worship, we would plan to have them visit the departments in action and to have available for their examination exhibits of the visible work the school was accomplishing. We would plan to explain our curriculum in both its materials of study and its varied activities, service, social, manual, and missionary. We would try to have them meet the school staff, and if possible provide to some degree a true parent-teacher relationship. All this we would do to the end that the whole program of the church may provide for its growing persons the undisputed atmosphere and content of Christian nurture.

## Death of Harold I. Donnelly

HAROLD I. DONNELLY, PH.D., Professor of Christian Education at Princeton Theological Seminary, died July 10, 1937, at Auburn, New York, where he was teaching in the Summer School of Auburn Theological Seminary. He had been in exceptionally fine spirits among his friends at the breakfast table and then returned to his room. His body was found later by a maid. An acute heart attack was given as the cause of his death. Though he had not been in his usual health recently and had cancelled nearly all his summer engagements to rest, there was no awareness of such serious trouble.



Professor Donnelly was born at Salt Lake City, Utah, in 1892. He held degrees from Wooster College, Princeton University, Princeton Theological Seminary, and the University of Pennsylvania. He had been a student Y.M.C.A. secretary, had served in the American Army in France during the war, and had been for nine years on the staff of the Board of Christian Education of the Presbyterian Church in the U.S.A. He was professor at Princeton from 1930 on.

He was perhaps most widely known in inter-church circles because of his services to youth through the International Council. He was Chairman of the Committee on Religious Education of Youth, Vice-chairman of the Committee on United Christian Youth Movement, and Chairman of the Administrative Committee of the latter. These were nearer to his heart than any other of the many interests to which he gave himself. He also served on the Central Committee and the Educational Commission of the Council. He was a member of the Boys' Work Committee of the National Council of the Y.M.C.A., and was also active in Boy Scout work.

At each of the many points at which he touched life he enriched it. Deeply Christian, warm-hearted, sincere in his own convictions, brotherly to all who differed, endowed with humor, he possessed a rare gift for holding persons of divergent views together in creative fellowship.

His widow and three sons survive.

## Experience-Centered Teaching of the Uniform Lessons

IN WAYNE County, Pennsylvania, in which there has been a county leadership training school for a number of years, the leaders came to realize recently that the school was not making an adequate difference in the type of teaching being done by the students coming to the school. In an attempt to solve the problem, Mr. James D. Bryden, Jr., one of the instructors who had been teaching course two of the old Standard Curriculum, conceived the idea of offering a course entitled "Experience-Centered Teaching of the Uniform Lessons." His purpose was to begin with the materials which were being used by most of the teachers and, through a study of more effective ways of using those materials, lead to the improvement of teaching. He definitely had in mind that in the attempt to improve the teaching of the Uniform Lessons the teachers might gradually come to recognize that the materials themselves are not entirely satisfactory and hence become willing to try something

else. Mr. Bryden prepared a syllabus for use by his students which attempts to make clear the meaning of experience-centered teaching in terms of teaching problems and describes a method of preparing teaching materials so as to meet these problems. His plan seems to have worked rather successfully.

The Committee on Leadership Education of the International Council has reviewed his syllabus and is interested in having it tried out in other schools. The course may be offered as a special elective in the Second Series, or the syllabus might serve as student material for use with Course 142b in those situations in which the Uniform Lessons are being used by most of the students.

Copies of the mimeographed syllabus may be secured from Mr. Bryden, Waymart, Pennsylvania. Price: single copy, 50 cents; 50 to 100 copies, 40 cents each. Please send cash with orders.



# How Young People Fare in the Unified Church

By THOMAS ALFRED TRIPP\*

*Last spring the Journal published a series of articles by Mr. Tripp describing his recent pastoral experience in developing a unified church program. Many church leaders are concerned about what happens to young people's work in such a church. They wonder if the appeal of the specific youth organization is lost. Mr. Tripp was asked to deal with such questions in this extra article.*

BEFORE our experiment in the unified church began, youth had practically no part in the parish. Children dropped out of Sunday school at about eleven years of age but did not attend church or join it as members. There was no young people's society and very few recreational activities.

The youngest persons in the Sunday morning congregation were three or four adults in their middle thirties, though a census showed that sixty-four young people of high school and college age who had been in the Sunday school as children still lived in the village.

After the unified church was organized, the time came when the young people had their own congregation, which met regularly each Sunday morning in the sanctuary for worship that included a sermon graded to their interests, and for a period of instruction and study. They now had regular guided recreational activities which they helped to plan and finance rather than the former spasmodic social held when some adult donated the money and planned the event for them. They, also, had a Sunday evening forum group. Some of them sang in the junior choir.

Better still, there is a visible sense of group solidarity among the young people, and they show a consciousness of belonging to the whole church and not merely some auxiliary of it. Too, there has grown up a better understanding between youth and adults.

In spite of results, there are two questions which many people frequently ask regarding the place of youth in the unified church, namely, What part do young people have in determining the program and policies? And, can youth be challenged to be loyal to the whole church?

First of all, how can youth share in determining the program and policies of a unified church? This question troubles some leaders when they learn that the central program-planning group is the board of deacons, a group of eleven men. Such a question might also arise concerning the place of women or of children in this situation. Should not the central program-planning group be made up of representative men, women, youth, and children's leaders that all might have a voice in the plans?

The answer with us was in the negative. We did set up a representative group, the official board, but there seemed to be a need for some person or persons to correlate and

administer the wishes of the official board. It was, also, necessary to have a group which could see "eye-to-eye," as far as possible, with the whole church. It was found that this required a fairly homogeneous group, rather than a heterogeneous mass of persons who came together to get something for their respective "constituencies." In the board of deacons, a board of men selected for the one purpose of giving guidance to the spiritual life of the whole church, we found this homogeneous leadership.

Youth had its "rights" protected in three principal ways in this set-up. First, their own fathers and brothers were on the board of deacons to look at their interests in the light of the whole church. There was a personal interest that, in part, transcended sex and age groupings.

Secondly, young people sat on the official board, which consisted of representatives of each element in the parish, along with all the boards and officers. The official board could veto or revise anything the deacons did, and it could initiate matters which might not necessarily be referred to the deacons, though it always did so refer.

Thirdly, the young people's congregation could initiate matters which they might not necessarily refer to the deacons, though again it might be said that they did refer such items consistently.

Finally, the deacons and the official board placed the responsibility for the youth program on the shoulders of young people themselves. Formerly, individual adults or the pastor at times made generous efforts to help the young people by doing something for them. A year before the experiment was started one dear lady gave a check for a hundred dollars for young people's socials in order that free refreshments, "hot-dogs," ice cream and an orchestra might be had at will.

The difference now is to be found in a general policy, including the interests of the whole church and of each age group, which has been worked out by all concerned. This policy has a place for youth. It is a policy of responsibility as well as freedom. Continuity and a well-rounded balance in the youth program prevail because of this total view of the church officers.

Preceding the experiment in unifying the church, youth had freedom to do as it pleased. At times there were organized classes and a Christian Endeavor Society. In these activities the young people and an adult leader or two who identified themselves with youth had to pay for their freedom by fighting for recognition from "the church." The adults, especially the church officials, often ignored youth, if they were not antagonistic, and young people's work was frequently considered to be a "side-show" to the main interests of the church. And frequently it was, for it had no close contact in organization or in purpose with the church's total program, each being more or less unaware of the other.

Admittedly, a happy relationship can be attained in a church which has a multiplicity of organizations and programs if there is a sympathetic understanding on the part

*(Continued on page 18)*

\* Associate Director, Town and Country Department for the Church Extension Boards of the Congregational and Christian Churches, New York City.



# Limitations to the Unified Service

By F. HARVEY MORSE\*

*In the common current discussions of the unified church this article will be timely. Mr. Morse raises some questions about the unified Sunday morning service, which is not the same, it should be noted, as the unified church.*

ALTHOUGH something less than a stampede, there is a definite trend toward what is known as the "unified service." Exact details of operation differ, but the type of service I have in mind is the combination of church school teaching service with the morning preaching service into a two-hour combined program. The church school worship, as such, is eliminated.

In attempting to point out what appear to me to be limitations in this program, I find myself in a slightly anomalous position . . . because from one standpoint the unified service is a step in the right direction. It does tend to emphasize that religion should not be broken up into compartments.

The first question which arises in my mind is, Is the objective of the unified service, as described, adequate? In discussing this form of service with ministers, I have very definitely received the impression that their chief objective in advocating it is to secure more listeners to their sermons. In itself that is not an unworthy objective, but I question whether those listeners should necessarily be church school children. I doubt very much that we should expect children to attend adult preaching services regularly . . . any more than we might expect the kindergarten to attend high school assembly or college chapel.

If the objective of the unified service is adequate, I think that it should give boys and girls better worship than they can have departmentally. Does it do that?

Obviously, the adult worship service does offer the possible advantage of the most suitable worship room, with the organ, the choir, and possibly a larger group. However, to off-set those advantages, which could be made available in other ways, is the necessity of building a compromise program if it is to be appreciated by children, young people, and adults. To a limited degree the ritual may be said to suit all, but as a matter of fact, hymns are frequently selected which are entirely outside the experience of either children or youth. The same is likely to be true of responses and the anthems. Some ministers may preach "junior sermons," which seems to me to be a frank confession that the unified service is not doing a better job in guiding the worship experiences of the youth.

This whole problem was brought sharply to my attention one day by my fourteen-year-old daughter. Someone had remarked how attentive she had been during the sermon. Later she confided to me, "Daddy, you know I just keep looking up at the minister but all the while I'm thinking of the most wonderful things that interest me. I never listen to the sermon unless I happen to catch a story or something about history that I like." I just cannot convince myself that she is having a rich worship experience in the morning preaching service . . . any more than the other youngsters, some of whom read Sunday-school papers, and others of whom draw pictures in the hymn books.

I have had to face ministerial opposition to church school worship services long before the unified service became even as much a vogue as it is today. As a result, I have been led to believe that considerable agitation by ministers for unified services and the elimination of church school programs is due to a misconception of the purpose of the latter service.

Pastors have told me that they felt the church school worship was competing with the morning preaching service. If that were true, the complaint would be a sad confession that a voluntary church school leader was able to carry on a better and more interesting program than a trained preacher. However, the church school worship is no more a competitor of the morning preaching service, which is and always has been primarily an adult service, than the young people's evening devotional service is a competitor of the evening preaching service.

That period in the school program which usually precedes the lesson has a two-fold function. It does attempt to give the department groups worship experiences within the range of their understanding and appreciation. No general service can do that over a period of time, any more than would a single lesson for all ages be considered adequate teaching. Even the firmest adherents of uniform lessons admit that those lessons must be adapted, and radically so, to the needs of different age groups. Is it not equally important that worship . . . communion with God . . . likewise be on such a graded basis?

But church school worship is more than a practice of ritual. An equally vital phase is training in the meaning of worship. To my mind, the chief limitation of the unified service next to its lack of adaptability, is the elimination of a period for worship training. As a matter of fact, we have failed woefully in leading our adults into an adequate understanding of worship. I have heard adults say that they become restless during the service preceding the sermon. To them the sermon is the service. They not only have no appreciation of the worship, but they have no experience in the practice of the worship elements. The average adult does not know how to pray effectively. He does not know how to meditate. In the preaching service he is rarely given the opportunity to draw upon such worship aids as religious art, religious poetry, religious drama and pageantry, the dramatic story, or forms of prayer other than the minister's long prayer and occasionally the model prayer of Jesus.

The competent leader of a department of the church school helps the pupils understand the reason for the church ritual. He teaches the pupils how to pray. He interprets the hymns they sing, and gives the experience which produced them. He leads them into an understanding of the beauties of the Scripture used in the program. He brings them the fine spiritual stories of all nations, and through them points the way to God. Most important of all, these department groups secure rich worship experiences by working out the programs for themselves. None of this is being done in the unified service.

The so-called worship period of the church school also has the function of supplementing the lessons. For example, let us take the liquor problem. This is not treated adequately

(Continued on page 19)

\* Elmhurst, L.I., New York.





# A Plan for Getting Men

## *A Report of One Pastor's Way of Doing It*

By VICTOR M. RHEIN\*

ONE OF THE PROBLEMS of every pastor is that of capturing the interest of men. Women are notable for their willingness to work in the church and to attend its various services. The usual proportion of women to men in the local church would fall somewhere around two to one. But we also need the men. They are primarily the ones who are shaping the present world. And especially do we need the key men of our churches and our communities.

There has been one notable fallacy in our emphasis upon youth education. We have said that these young people are the hope of the future. We are quite right, but only within limitations are they the future's hope. Their fathers and mothers are equally important. They determine the world into which these young people are sent. The schools and churches may impregnate their minds with high ideals and inspire their hearts with high aspirations. But unless the adult members of their race strive to build a world which is at least partially compatible with the ideals and aspiration they are attempting to propagate the whole approach of youth work is futile. The attempt to teach ideals without any attempt to make the living of them possible by realistically grappling with the entanglements of our human predicament is worse than futile. It is morally disintegrating.

The time seems to have arrived when we cannot go further until we get at this adult whom Goethe called a permanent adolescent, and yet who often is perpetuating things as they are and persecuting those who would make for that which ought to be. Realizing this fact, the church must do everything within its power to keep its constituency growing. From this standpoint the church is more important in the educational work it is doing than the schools. There is no institution that can fulfill the task of adult education as the church of our day has it within its power to do.

For those who are interested in cultivating the men of the parish the following plan which has been amply proven will be of some suggestion. It can be used with older young people, women, or men. It just so happens that in this case it was used with a group of men. There is nothing particularly new about it. It merely combines several features that are well known to us all.

The first feature of the plan is the limitation of the number—the drawing of a closed circle. Our group was specifically limited to twenty members. The men were chosen upon the basis of their interest and their delight in creative discussion. They were key men of the community and of the church. Care was exercised in avoiding men of other churches because of the fear of indictment for prosely-

tizing. The men were hand-picked. Hand-picking makes for a stronger group.

Some of the typical men of the group are a brilliant young attorney, a promising young patent lawyer, the principal of the high school who is a Ph.D., two promising young doctors who are gaining increasing reputation, the editor of a nationally known book firm, two brilliant insurance men, several progressively minded business men, two reactionary business men, and the Boy Scout Executive. An attempt is being made to find a representative member of organized labor but as yet no one has been found. From the above list it is readily notable that the group is representative of the kind of men we need in our churches and is a good cross section of the professional and semi-professional walks of life.

Still another feature of the technique is the use of the method of creative discussion. Most of the sessions have been started by a presentation of an issue by one of the members of the group. Following what is generally a thoughtful and helpful presentation the group discusses the issues involved from various angles. Something happens in a human mind when it is thrust in the midst of other minds. There is always a plus element. It is more than the sum total of the minds involved. Men of the group have over and over again given testimony of the thrill they get from creative discussions of this sort. One is always challenged to think more strenuously when he is confronted with a "Yes, but . . ."

Results with this group of men have far exceeded the writer's fondest expectations. Men will go on and on with their discussions late into the night. Seldom have we ever broken up under less than three or three and a half hours of discussion. The members of the group seem completely unaware of the passing of time.

They have attended quite regularly—some of them, busy as they are, have not missed an evening. Their wives tell how interested their husbands are and express astonishment at their enthusiasm. The men seem to look forward from one meeting to the next.

News of the group has travelled over the city by word of mouth. No publicity has been given it in any way. There are scores of people in the church who do not even know that the group exists. They may see "Fortnightly Forum" on the calendar from time to time but they do not know what group it indicates. But within a few weeks men over the city had heard of the group and were telephoning in to discover whether there were any openings left.

Meetings are held fortnightly on the first and third Mondays of the month.

Some of the subjects which have been discussed are also of interest. "The Supreme Court and its Proposed Amend-

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ments" was one. Others were "The Elimination of Professional Politicians," "Social Security," "The Practical Application of the Golden Rule in Business," "Labor Relations," and "Problems of Personal Religious Living." One evening in the midst of a discussion one of the most brilliant men of the group, at heart a very religiously minded man, said, "I hate religion because it always adds to morality a 'God has said'." That was a challenging statement and the group decided that the next session should be devoted to that subject. I was requested to make the presentation which we entitled, "The Religious Foundations of Morality."

This technique has tremendous possibilities of variation. We are thinking of forming another group similar to this one to meet on the second and fourth Mondays of the month. There are possibilities of joint meetings with an outstanding speaker on the fifth Monday of the months that have such prodigies. There is still the possibility in another set-up. If one has enough men he may have three groups of twenty. One group could meet for creative discussion on the first Monday of the month, a second could meet on the second Monday, a third on the third Monday, and the month could be concluded with a joint meeting of all the groups on the fourth Monday of the month. At these mass meetings a good speaker might be presented.

The style of this article is very unorthodox. We should have stated our objectives at the outset. But they can now be stated briefly by way of conclusion because the background which we have painted gives them distinction, whereas before, the statement of them would have necessitated a discussion of them.

The first objective is to stimulate intellectual growth through creative discussion. The second is to stimulate an interest in the wider horizons of thought and activity. Third, to enable men to see the connection, or lack of connection as the case may be, between what they think and the great body of Christian doctrine and interpretation of life and the universe. Fourth, to create an interest in the church and to inspire their support of its program. In a very real sense it is a form of evangelism that gets the thinking man.

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*There is an interesting sequence of thought on this page. A description of a significant piece of work with adults in a local church is followed appropriately by the story of the second conference of the United Christian Adult Movement. There is an inner harmony of spirit between the two. They belong together.*

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## A Second Conference on the United Christian Adult Movement

IT WAS with a high degree of expectancy that a group of people representing practically all of the major denominations and inter-denominational agencies of North America met at Lake Geneva in August, 1936 to plan a United Christian Adult Movement. After a conference characterized by unusual enthusiasm and hard work, a Report was published which asked "Has a Movement been born?" The intervening year has shown that the hopes of the Conference have been fulfilled. The Report met with a widespread response and a quickening interest in adult religious education has been evident in local churches, among community religious forces, in field programs of the denominations and in the great cooperative enterprises which have swept across the country.

In July of this year a second conference was called at Lake Geneva, working in two sections. The first group, made up largely of professional people responsible for denominational and inter-denominational programs of education, met July 3-9 to plan the field outreach and administrative policies of the Movement. Much concrete and valuable work was done in formulating plans of organization, in defining the various relationships of the United Christian Adult Movement, in recommending policies in regard to social action, and in projecting materials needed for guidance in the Movement. The results of this study will be seen in various guides to be published during the coming year.

The second conference followed immediately, July 9-14, with a consideration of the program of the Adult Movement in the local church. Many of the delegates to the first conference remained for the second and in addition there came pastors, laymen, and others vitally interested in the

local church aspects of the Movement. In all there were 189 delegates, representing sixteen denominations, thirty-one states, and all the major inter-denominational agencies. The work of the conference was done in groups which illustrated different techniques of adult education. The largest group, considering in general the program of the local church, was organized according to the church tutorial plan popular in English church circles. Another group did case work in specific situations calling for Christian action and studied particular proposals for economic reform. The remainder of the conference was divided into four commissions, with chairmen and resource leaders, and dealt in detail with personal religious living, Christian family life, the Church in a changing order, and world relations.

One characteristic of the conference was the attempt to acquaint the whole group with varying viewpoints regarding current social and economic problems. Representative leaders spoke for capitalism, the cooperative movement, public and private ownership of utilities, and the labor question was presented from the points of view of the employer and of the Committee on Industrial Organization. On Sunday evening the possibilities of adult education were presented by a Catholic professor, a Jewish social leader, and a Protestant rural minister.

An amazing amount of work was accomplished in the five days of the conference and the reports of the commissions are being published in pamphlet form. This pamphlet of sixty-four pages, costing fifteen cents per copy, and ready by the first of September, will be sold by denominational and inter-denominational agencies as well as by the International Council of Religious Education.



# Let Freedom Ring!

## What Are the Facts?

WITH this heading from our national anthem as its title, the yearbook of the American Civil Liberties Union made its appearance a short time ago. In it are given in brief form reports on the continuing struggle for civil liberties as against the forces opposed to them. The Union has as its purpose the maintenance of democratic rights; it seeks "to protect the agitation of public issues and the guarantees of personal liberty set forth in the Bill of Rights." It enlists in its cause persons of varied political and economic views who, as the yearbook well states, could not possibly agree on any program except defense of civil rights.

The following are listed as the chief issues of national importance now pending:

1. The court proceedings in California for the freedom of Thomas J. Mooney, to be taken, if they fail, to the United States Supreme Court.
2. The trials of the nine Scottsboro, Alabama, boys.
3. The argument in the United States Supreme Court on denial of the vote to those who fail to pay large poll tax arrears.
4. The cases pending in the courts with a view to an appeal to the United States Supreme Court involving expulsion of school children who refuse on religious grounds to salute the flag.
5. The bills pending in Congress to extend freedom on the radio.
6. The bill pending in Congress to substitute court review for the present one-man postoffice censorship of matter regarded as obscene or seditious.
7. The bill pending in Congress for re-establishing the right of asylum for political refugees.
8. The bill in Congress for federal action in lynchings.
9. The appeal of the criminal syndicalism defendants at Sacramento, California, now before the Court of Appeals.
10. The conviction of Paul Butash under the Indiana sedition law, now before the state Supreme Court.
11. The appeal for citizenship of a Mennonite clergyman refusing to promise to bear arms—on its way to the United States Supreme Court.
12. The status of Puerto Rico in relation to the United States—with an opportunity to vote on independence, statehood, or the status quo.
13. The appeal to the Pennsylvania Supreme Court of the conviction of Emerson Jennings, Wilkes-Barre printer.

—page 13.

A telling summary of how through the country as a whole the forces opposed to civil liberties do their work is given on pages 10-11:

1. Against Negroes—the most numerous victims of the denial of rights guaranteed by the Constitution—discrimination by Jim-Crow statutes, denying the right to vote, to get equal educational facilities, and equal transportation.
2. The lawless attacks on workers seeking to organize, strike, and picket, by employers' agents, spies, detectives, strike-breakers, vigilantes, private police, and privately-paid law officers.
3. The police, mayors and sheriffs under the influence of powerful local interests denying rights to workers and radicals.
4. Injunctions issued by state courts against the rights of labor to organize, strike, and picket.
5. The use of troops in strikes to maintain "law and or-

der," usually denying wholesale the peaceful exercise of labor's rights.

6. Prosecutions under criminal syndicalism and sedition laws.
7. Deportation of aliens for political beliefs and labor activities under stringent deportation laws.
8. Censorship by radio station managers of radical and pro-labor utterances, or other talks offensive to powerful interests.
9. Censorship of motion pictures on political or "moral" grounds by state boards and local police.
10. Propaganda by professional patriotic organizations, chambers of commerce, and their allies, against the rights of labor and radicals.

From the above it appears that the role of the federal government in repression is slight, confined largely to deportation of alien radicals. State governments are more responsible for repression through the use of troops, Jim-Crow laws, sedition laws, censorship of motion pictures, and injunctions in state courts.

But the local governments of cities, towns, and counties, are far more responsible than either the federal or state governments, through arbitrary and often lawless actions by mayors, sheriffs, police and courts.

Yet above all of the legal forms of repression stand the far greater violations of rights by private forces—vigilantes, lynchers, mobs, spies, strike-breakers, and gunmen.

What is called the Balance Sheet of Civil Liberties lists briefly happenings during the year ending with June 1937 that the Union commends and those the Union condemns. The report proper gives greater details and is well worth careful study. Among the items included are the following.

The Union commends:

1. The United States Supreme Court decisions upholding the National Labor Relations Act.
2. The United States Supreme Court decision freeing Angelo Herndon and voiding the Georgia incitement to insurrection law.
3. The United States Supreme Court decision upholding the Wisconsin labor injunction law and with it similar laws in 15 states.
4. The exposures of industrial espionage, strike-breaking, and violations of the rights of labor by the Senate Committee on Civil Liberties headed by Senator R. M. LaFollette, Jr.
5. The refusal of Governor Murphy of Michigan to permit violations of strikers' rights at the risk of bloodshed, and his insistence on negotiation and collective bargaining.
6. The decision of the Michigan Supreme Court denying the right of the police to censor films on political grounds.
7. The defeat in the Arkansas legislature of a sedition bill aimed at closing Commonwealth College.
8. The action of the Department of Justice in investigating peonage in Arkansas with the resulting conviction of a local official.
9. The changed attitude of high officers of the American Legion in regard to civil liberties.
10. The passage by the House of Representatives of the anti-lynching bill.
11. Repeal by the Oregon and Washington legislatures of criminal syndicalism laws.
12. The defeat in Congress of a proposed inquiry into "un-American" activities.

—pages 6-7.

The Union condemns:

1. The widespread and continuing violations of labor's rights by employers and their agents, public and private, exposed by

*International Journal of Religious Education*



the Senate Civil Liberties Committee and reported daily in the press.

2. The decision by the Massachusetts Supreme Court upholding the expulsion of a school child for refusal on religious grounds to salute the flag.

3. The veto by Governor Hurley of Massachusetts of the bill repealing the teachers' loyalty oath law.

4. Interference with Communist and other minority party meetings during the presidential campaign, particularly in Terre Haute, Indiana and Tampa, Florida.

5. State injunctions denying workers' rights to organize, strike, and picket; notably in Maine, Michigan, and New York.

6. The ban on the film "Spain in Flames" by the state censors of Pennsylvania and Ohio and by local censors in half a dozen cities.

7. The high-handed dictatorship over the right of assembly and picketing in Jersey City by Mayor Frank Hague.

8. The attack on Joseph Gelders, engaged in defense work at Birmingham, Alabama, and the refusal of state authorities effectively to run down his assailants.

9. The murders in Michigan, by the Black Legion, successors to the old Ku-Klux-Klan, and the failure of the authorities really to expose the higher-ups.

10. The flogging in Arkansas of Willie Sue Blagden and Reverend Claude Williams, representatives of the Southern Tenant Farmers' Union.

11. The unjustified declaration of martial law in Terre Haute, Indiana, continued for months under a single army officer.

12. The ban by Mayor Wilson of Philadelphia of the play "Mulatto" by Langston Hughes, on the ground that it incited to race prejudice.

13. The War Department bill pending in Congress for universal conscription in war or a "national emergency."

—pages 7-9.

#### SUGGESTIONS FOR GROUP STUDY

1. Inquire whether there is a local committee affiliated with or cooperating with the American Civil Liberties Union. A list of state chairmen and local committees will be supplied by the Union, 31 Union Square West, New York City.

2. Write to the Union for a copy of *Let Freedom Ring! The Story of Civil Liberty, 1936-1937*, enclosing ten cents in postage.

3. Have a committee go to your public library and with the help of journals and other reports review in greater detail the happenings during the past year which have involved problems of civil liberty. Several committees may be asked to report on specific problems, such as the plight of the Negro, education and civil liberties, and religious freedom.

4. Have the entire group study the Bill of Rights. A local attorney or judge would be pleased to give a short history and interpretation of this important human document.

5. For detailed information get in touch also with one or more of the following agencies:

Committee for the Defense of Civil Rights in Tampa, 112 East 19th Street, New York City.

Conference on Immigration Policy, 120 East 22nd Street, New York City.

Kentucky Miners Defense Committee, 75 Fifth Avenue, New York City.

National Advisory Council on Educational Freedom, 310 West 90th Street, New York City.

National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City.

Scottsboro Defense Committee, 112 East 19th Street, New York City.

#### Let Your State Council Serve Your Church

(Continued from page 6)

receiving in turn the inspiration of contact with other vital Christians.

Sixth, several special types of service were made available to the churches. Some counties were helped with surveys in an effort to locate and reach the unreached. Cooperation with non-church character-building agencies was promoted in three areas. Leadership education classes were encouraged, and in three cases directly conducted through the state office. Two sample vacation church school training conferences were promoted with a view not only of training those particular teachers but of stimulating other such training centers.

Finally, Mr. Morrison and Dr. Burleigh missed an excellent chance of making their churches centers of timely and vital experiments in religious education. It just happens that the state council was looking for a small rural church where cooperation between a Sunday school class and a 4-H club could be tried out, and a city church where a rearrangement of the age groups within the young people's division could be experimented with. The little church out on the prairie and the great First Church missed something!

In conclusion it may be in order to say just a word as to why they missed out, and to suggest how they could have used the services available through that little office upstairs.

First of all (and this is so simple I am surprised at the gentlemen for not thinking of it themselves), attendance at all meetings conducted by the state council of religious education is advisable. A recent estimate shows that approximately thirty-five per cent of local churches were not represented even at the meetings held within their own counties, and yet the talent at those conventions and conferences was the best in the whole state. And in the county where the state convention and other meetings were concentrated a careful estimate indicates that nearly half of local church school teachers did not attend any session. Mr. Morrison and Dr. Burleigh could not spend a little extra time to better advantage than in getting the workers from their own churches in touch with these leaders in the field of religious education through the meetings conducted by the state council.

Further, they ought to make known to the state office the needs of their churches. With a limited field staff it is not possible to answer all requests. But the program that is planned is worked out upon the basis of known needs. All the special types of service mentioned in the sixth point above, for example, were rendered directly upon the basis of known needs, and in all but two cases in answer to local requests.

It must be emphasized again that the state from which the illustrations are drawn operates on a minimum basis. All the Mr. Morrisons and Dr. Burleighs living in states that are better organized or more adequately staffed have just that many more additional reasons for looking to their state councils of religious education for practical help.

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*"United Christian Adult Movement in the Local Church" is the title of a new pamphlet off the press September 1. This is the result of the second conference on the United Christian Adult Movement held last summer as reported on page 15. Price, fifteen cents. Order from denominational or state agency or the International Council.*



## International Council Convention

THE TWENTIETH INTERNATIONAL CONVENTION on Christian Education will be held in Columbus, Ohio, June 28 to July 3, 1938. This is one of the most significant developments in the field of religious education during the coming year.

A meaningful theme has been selected for the convention. This will be "The Christian Challenge to the Modern World." In developing the theme the program will have three main features—first, conditions in our world that are working against Christian ideals; second, progress that has been made in meeting those conditions with a Christian program; and third, new and tested methods that can be taken back to churches and communities for use.

In more specific form, the following are some of the important results of the convention that the committee has had in mind—

Modified attitudes, stronger motivation, and some increased knowledge on the part of the delegates to the convention.

A favorable influence by the convention delegates on their immediate associates in their own communities and through the agencies they represent.

A lifting of the tone of Christian education and a general inspiration of the Christian forces through the publicity given to the convention in the secular and religious press.

A long-time influence of the convention through the convention report.

Extensive use of the slides, films, and convention exhibits in various conferences and conventions throughout North America.

The building and fostering of better international understanding among Christians and the growth of the World Christian Fellowship.

It is expected that at least five thousand delegates will attend.

Quotas are now being accepted by the state, provincial, and denominational agencies.

### How Young People Fare in the Unified Church

*(Continued from page 12)*

of both youth and adults, and if there are adequate channels for clearing matters between them on a representative basis or otherwise. However, we found the unified church a more direct method to an understanding and an appreciated youth group, and one which was consciously a vital factor in the total life of the Church.

The second question is, can youth be challenged to give its loyalty to the whole church? From past experience it is an assured fact that youth can become enthusiastic about a specific group or movement. Witness the rise of the organ-

ized class movement and the various young people's societies. Must we always break down the church program into small portions for the benefit of young people? Are youth incapable of experiencing more than the limited loyalties which tend to be only loosely related to the church or to pull young persons away from its main purposes?

That young people can be challenged to give themselves to greater loyalties one need only think of the political and religious youth movements of the present as well as the past. "Christian Youth Building a New World!" What could be bigger or more inclusive? Yet the program is winning where it has a chance. Youth is moved by Christian ideals, why not by the total church?

Obviously, the problem is not one concerned alone with the capacity of youth, but it is a matter of the technic by which the challenge is to be made. The organized class and society movements "sold" themselves to young people by keeping them informed regarding their origin, history, spread, and activities. Slogans were used. Timeliness renewed the challenge from season to season and from convention to convention. What should carry a greater appeal than the story of the church?

In our unified church experiment we used these means. Beginning with the local church building (which few of them had seen on the inside), we sought to interest them in what they saw but did not understand at once. The carvings on the communion table, the baptismal font, the religious symbols, and the architecture all called forth questions and led into studies, discussions, and courses of wide ramifications. The observance of special feast days made church history a series of current events, and our participation in various community and general phases of social action drove us back in our studies to see the brilliant record of the church in such things. A study of the church and the meaning of membership in it became an important element in our total curriculum for children and young people, instead of a matter of a brief "pastor's class." The experience proves that it is possible to interest young people in the whole church, but that care should be taken to help them to see it and know its great story and its magnificent work.

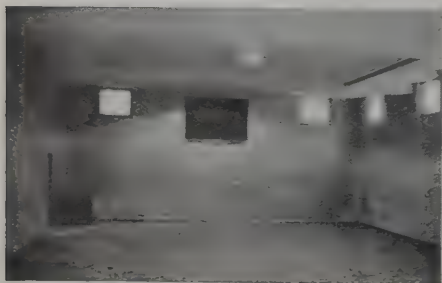
It goes without saying that in the interest of sincere loyalty, youth will be led to acknowledge the shortcomings of the organized church, and to consider its weaknesses as problems which they are expected to help solve to make it worthy of their allegiance.

Perhaps, the problem of preparing youth for the church is not so great as preparing the church for youth. Through the process of unifying our church with a defined place for all age groups, we feel we have, in a measure, made its helpfulness more available to young people.

Before

and

After



These pictures show how an unused basement room was transformed into an attractive children's chapel in a church in Los Angeles.

Similar changes for various purposes have taken place in many churches. The editors would be glad to receive pictures of such, with brief statements of what was done, for possible use in the *Journal*.





## Christian Leadership in a Time of Crisis

(Continued from page 5)

these articles, a form for student reports will be printed. The returns will be used in shaping and guiding the course, and later articles will present answers to the chief problems and difficulties raised. But it will not be feasible to correct or to send back individual replies. Those who fill out the reports faithfully will find that the spiritual benefits which they obtain from the work will be greatly increased. A certificate of completion of the course will be sent by the writer to every person who sends in each of the eleven required reports, and who keeps the notebook about which instructions will be given next month. The manual called *Living Religion*<sup>1</sup> will be used as a text, and regular monthly assignments will be made. It is hoped that local church schools will facilitate the formation of groups of people participating in this fellowship, and that these groups will hold regular meetings. It is important, however, that no one be urged to join, and that only those who feel a keen desire to do so shall participate. By means of the returns from this course, it is hoped that trained leaders for more intensive work may be discovered.

The first report form is printed below. It is suggested that those who undertake the course shall first fill out and mail this form, or copy it separately. They should then read the first three chapters of *Living Religion*. During the month before the next article appears, participants in the course should seek to carry out the exercises at the end of Chapter III and, so far as practicable, the projects at the end of Chapter II.

### FIRST REPORT FORM FOR CORRESPONDENTS OF THE FELLOWSHIP IN MEDITATION

.....  
Your last name (please print)    First name    Street Address

.....  
City in which you live    Occupation

(Use a code number instead of your name, or send in the blanks unsigned, if you prefer to remain anonymous.)

1. What results do you hope to obtain from meditation?.....  
.....  
.....

2. It is suggested that you write out, and keep in your private file, a detailed list of the personal characteristics of your own which you want to alter...., of the person-to-person relationships in your life which you want to improve...., and of the activities in which you have been failing, or succeeding only moderately, in which you need to succeed better.... After you have made these lists, please put check marks in the above spaces.

3. List below the authors and titles of the books on meditation and on the spiritual life which you have found most helpful in your own actual use:

Author	Title	Author	Title
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

<sup>1</sup> *Living Religion: A Manual for Putting Religion into Action in Personal Life and in Social Reconstruction*, by Hornell Hart. Abingdon Press, 1937, 260 pp. \$1.50.

4. To what movement or movements have you belonged in which meditation has been emphasized, such as The Society of Friends, The Oxford Group Movement, The Order of Christian Mystics, Unity, Sufism, Rosicrucianism, The Eloist Ministry, The Arcane School, Theosophy, or Catholic religious orders? .....  
.....

5. On how many of the past 30 days have you carried out a definite meditation period of at least ten minutes?.... In just what ways did you use the time in these meditation periods? .....  
.....

6. What have been the most valuable results which you have obtained in the past through meditation? .....  
.....

Persons enrolling in this Correspondence Course in Meditation are requested to answer the above questions legibly in the blank spaces provided on this sheet. Then cut out the form and mail it to Professor Hornell Hart, Hartford Theological Seminary, Hartford, Conn. Papers will *not* be returned.

### Limitations to the Unified Service

(Continued from page 13)

in any of the lesson courses of which I know. As a result, department leaders find it advisable to conduct occasional programs on the subject. The same is true of missions and world friendship, and even the story of how we got our Bible, and certain church emphases. Indeed, so great is the need that we should rather be increasing the time given to all phases of religious education rather than reducing it.

I said at the beginning that I felt the unified service to be a step in the right direction. By that I meant in stressing the unity of religious experience. But that experience differs with different ages. It seems to me, therefore, that our aim in church organization should be *graded unity*... in a graded church. In other words each age group would have a unified service of worship, teaching, and expression, under a single set of officers. But they would all be parts of a single church... just as the various departments are now all parts of a single church school. There would be a primary department *of the church*, a junior department *of the church*, a junior high school department *of the church*, and so on. This plan has been used by progressive churches, large and small. It seems to me to be the more logical way of securing church unity and at the same time giving every age group adequate religious training.

## Four New Youth Action Pamphlets

### To Keep You in Touch with This Movement

*Youth Action on the Economic Problem* .....15¢  
*Youth Action in Preparing for Marriage and Home Life* ..15¢  
*Youth Action in Christian Patriotism* .....15¢  
*Christian Youth in Missionary Action* .....15¢

Order from your own publisher or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.





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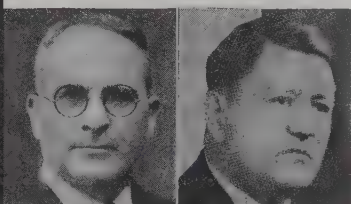
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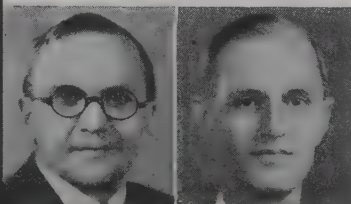
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# Our Interchurch

## Working Together

WE ARE PLEASED to present to readers of the *Journal* this month the leaders who are responsible for interdenominational educational service in twenty-eight states.

The International Council in its annual February meetings can discuss plans and determine policies. The staffs of the International Council and the denominational boards can convert plans into textbooks, pamphlets, lesson materials. But only in so far as these books, pamphlets and materials become effective instruments in the hands of local church workers from New York City to Fresno, will they have accomplished their purpose in Christian personality. The success of the cause depends, therefore, upon the field Program of the Council and its constituent units.

In some states, denominational field workers are able to render special service to their own constituencies. Some denominations, however, have no such field workers, and others cannot maintain service in all states. Moreover, there are many services which can be more effectively rendered on an interdenominational basis. Denominational units have therefore turned to the development of state councils of religious education and local auxiliary city and county councils.

State councils did not spring up overnight. They represent the culmination of a long process of cooperation and fellowship. Their story begins with the Sunday school "unions" of the early nineteenth century. These were voluntary associations of Sunday school leaders and the patrons who furnished financial support. They provided interchange of experience, inspiration, and the promotion of new schools.

The second period of Sunday school history was dominated by "conventions." Beginning with scattered county gatherings, the movement grew rapidly to state, national, international, and finally worldwide dimensions. The planning of these conventions involved committees and in many cases field and promotion secretaries.

This situation evolved into a system of Sunday school associations centering around annual conventions but conducting also a continuous field program of guidance and service. During the latter part of the nineteenth century the whole country was quite thoroughly covered by this network of associations—state, county, district, and even township—almost entirely led by lay workers. In 1905 the International Convention adopted the name "International Sunday School Association" and became a continuous organization. Improved lessons, the first leadership training schools, and graded materials appeared and were promoted by state and county association workers.

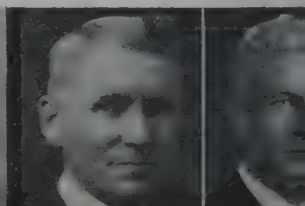
In 1912 the International Sunday School Association inaugurated a summer training school for association secretaries at Conference Point Camp, Lake Geneva, Wisconsin.

Denominational bodies, gradually becoming alert to the Sunday school movement, formed publishing and field supervision agencies. In 1910 officers of the denominational boards joined in a Sunday School Council of Evangelical Denominations for interdenominational cooperation.



# MINNESOTA

H. L. Stright, General Secretary



# MISSOURI

H. W. Becker, General Secretary



# State Agencies

## Religious Education

After a decade of trying to cultivate the same field separately, the Sunday School Council and the International Association decided to merge their professional and lay leadership respectively. The result was the organization in 1922 of the International Council of Religious Education.

In some states the old associations disappeared. In others they were restructured to follow the twofold representation plan of the International Council. Such is the case in the twenty-eight states listed on these pages. When a state council is indorsed by the denominational units within its area it becomes an accredited auxiliary of the International Council and as such elects representatives to the Executive Committee and the Educational Commission.

The state staffs vary in size from one officer to seven. They travel through their areas conducting conventions, institutes, summer conferences, training classes, and presenting the newest in materials and equipment. They work with volunteer leaders in counties and cities, assisting in organizing local councils of religious education, thus carrying into the smallest church the most progressive ideas.

Every summer employed officers of councils meet for a week at Conference Point Camp to discuss problems that concern all. For the last four years they have conducted at the camp a training school for volunteer council workers.

The officers of a state council include representatives elected by the regional denominational units as well as laymen chosen without regard to denominational affiliation. The cooperating denominations and members of the staff develop policies and programs for the state.

The most recent development in the structure of state organizations is the "council of churches." Such a council is responsible for cooperative activities throughout the whole range of Christian interests, Christian education of course being a major one. In thirteen of the states represented on these pages, the council is this all-inclusive type.

In eight areas besides these twenty-eight, organizations carry on work in religious education but do not at present meet the conditions under which they may be accredited auxiliaries of the International Council. These areas are: Georgia, Hawaii, Kentucky, Louisiana, Mississippi, Oregon, Rhode Island, and Tennessee. North Carolina is very near constituent membership in the International Council, awaiting the final action of certain denominational agencies.

In Canada the provincial councils function through the Religious Education Council of Canada in their relationship to the International Council. The following provinces have councils: Alberta, British Columbia, Manitoba, Maritime Provinces, Ontario, Quebec, and Saskatchewan.

Our interdenominational state agencies represent a significant historical development. The heritage of a dramatic pioneer Sunday school movement is theirs. Their services can be vital today to the extent that they represent interdenominational cooperation and have your active individual encouragement and support.



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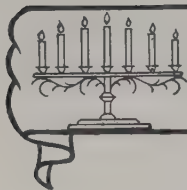
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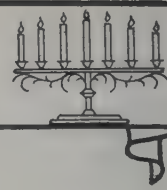
### WISCONSIN

R. Burton Sheppard, Executive Secretary





## Suggestions for Building OCTOBER WORSHIP PROGRAMS



### PRIMARY DEPARTMENT

By Eldyth Proper\*

#### Introducing Miss Proper

MISS ELDYTH PROPER, writer of the primary worship programs for the coming year, is the superintendent of the primary department of the First Methodist Church of Schenectady, New York. She has recently been appointed State Chairman of Children's Work for the New York State Council of Churches and Religious Education. Some of the material which she is using in these programs was first worked out in a unit with the children of her own church school under the title, "Quest for God." She has been a student for a number of years at the Leadership School at Lake Winnepesaukee and has been very active in the program of the school. She is a public school teacher and has had much experience in work with children both on Sunday and during the week.

#### GENERAL THEME—*Discovering God*

Proverbs 8:17—"They that seek me early shall find me."

#### To the Leader

I cannot think of it save as a light:  
A radiance to carry in the breast;  
A beautiful and precious thing, a white  
And holy silence that is rest.

A calm and sweet assurance that is peace;  
A luminous, straight way that has been trod  
By countless millions who have found release,  
And strength and poise and power, finding God.<sup>1</sup>

It has been suggested that this year we, as leaders and children, go on an adventure, a quest, to discover for ourselves—God. Someone will say, "But God doesn't need to be discovered. He is here, and has been since the beginning."

And we answer, "Yes, that is true. But so have all the things in God's universe. They have been here too. But man is only just beginning to touch a very little bit of the wealth of material that God has planned for his use."

God has been compared to a mountain. When we are far away, the mountain seems neither very wonderful nor awe inspiring. But as we draw nearer, the more beauty we discover and the higher we have to lift our eyes. Perhaps we notice the beauty of shape, the coloring of the foliage or rocks, a brook running down the side, or a tiny lake nestled in the valley; and as we draw nearer to the foot we see the coloring of the various flowers or hear the song of the birds. We cannot help but have a feeling of awe and majesty, and a desire to praise.

So it is with God! Perhaps this is what the Psalmist meant when he wrote, "I will lift mine eyes to the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth."

So may we, as leaders, discover God in a new way this year, for ourselves, and then guide our children so that we all may find that closer companionship, that richer understanding, that "release, and strength, and poise and power."

#### THEME FOR OCTOBER: *Discovering God Through Laws*

At the beginning of the church school year, our boys and girls will be meeting the problem of learning to live and work together. Some of us will be having new children in our department who will have to learn to adjust themselves to new conditions—a new room, new materials with which to work, new teachers, new friends, and so on. Even the children who have been in the department before have some adjustments to make. Our new second graders are no longer the smallest children in the department, but now have a very real place and a real obligation to make these new boys and girls feel at home. Our new third graders are now the oldest boys and girls and the ones on whom we depend very largely for leadership.

We, as leaders, realize how very important it is to have a happy atmosphere in which our children can work. We would help our children, therefore, to understand how great a part laws or rules play in maintaining that atmosphere. So, after we have discussed with the children some of the rules or laws we have at home, at school, and in our community, and the reasons for having them, we can then try to lead them to a realization that God is a God of law and order, and to help them to discover their place and their relationship to a cosmic and social world in which they are living.

If we could only help our children to feel that God is loving and kindly, and an all-wise and powerful God, because he does rule the universe by laws, which do not change to suit our whims and desires, then perhaps we can lead them to understand that, in order to have a happy and complete life, one must conform to the laws of the universe rather than fight against them.

This may help them to meet some of the sorrows and tragedies, not only of childhood but also of adult life, without a loss of faith. It is a real test of faith to a six-, seven-, or eight-year old, when Bobby who says his prayers, goes to church school, and who has learned such

verses as "He cares for you" and "With God all things are possible" is hit by an automobile and seriously hurt as he darts across the road after a ball. And the children say, "Why did God let it happen if he cares for Bobby and loves him?" And the wise leader knows how often we ourselves as adults say, "Why, God? Why did it happen?" when we too could explain an event as a transgression of a law, either innocently or purposely. She tries to guide the thinking of her children 'until they say as one of our youngsters did when we were discussing Bobby's accident, "God gave us brains and expects us to use them." Another added, "God could have stopped that car if he had wanted to, but he doesn't work that way." The leader said, "And how might God have worked to stop that car?" "He might have helped the driver to remember how to stop the car, if he wasn't going too fast," said one child. "Or he might have said to Bobby 'Be careful,'" said another. So to these children God is still all-wise and powerful, but "he just doesn't work that way."

#### Suggested Emphases for Each Sunday

OCTOBER 3—*Laws or rules at school*

OCTOBER 10—*Laws or rules at home or in our community*

OCTOBER 17—*Laws or rules in the universe*

OCTOBER 24—*Learning to keep the laws in the universe*

OCTOBER 31—*Making our own laws in our church school*

#### Activities That May Lead to Worship Experiences

1. Discussion of school and home experiences.
2. Making a list of rules or laws at school and the reasons for having them.
3. Making a list of rules or laws at home, or community laws known to the children, and the reasons for them.
4. Making a list of natural laws.
5. Finding illustrations of broken laws or those that have been kept, to put on a screen or a bulletin board.
6. Going out on an excursion to find examples of natural laws, including the coloring of leaves, for example. Bringing back treasures for the Primary room. This may be a Saturday excursion, or it may be just a brief time on Sunday, depending on the location of your church. It also may include the entire department or a small group who will report to the rest. Watching for worship opportunities.
7. Making a frieze for the room showing some of Autumn glories. These may

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<sup>1</sup> By Grace Noll Crowell. From *Light of the Years*. Harper & Brothers. Used by permission.



be drawn by the children, or magazine pictures can be used. Of course, the former have much more educational value.

8. Making up a list of simple rules to be followed in the Primary room during the year.

9. Making a poster illustrating these laws.

10. Making a winter garden for the Primary room, using a fish globe, partridge berries, bits of moss, colored stones, small pine trees, etc. This provides a spot of color for the room all winter and when covered with a piece of window glass requires little care except occasional watering.

11. Making up a song.

12. Composing a poem.

13. Beginning a department or class notebook to contain choice poems, songs, pictures, prayers, or litanies of the year.

### Materials That Will Enrich Worship

#### SONGS:

From "Worship and Conduct Songs"<sup>2</sup>  
Calls to worship—"Surely the Lord is in this Place"

"O Come and Let Us Worship"

"God is Near"

"I'll Try to Mind"

"When my Mother Calls Me"

"For Summer Days are Ended"

"All Things Bright and Beautiful"

"Jesus Our Teacher and Master"

"Home and School and Play"

"My Work"

"Back of the Loaf"

From "When a Little Child Wants to Sing"<sup>3</sup>

"Working Together"

"Autumn Leaves"

From "Songs for Little People"<sup>4</sup>

"Lord of the Sunlight"

"Harvest Song"

From "Melodies"<sup>5</sup>

"Autumn"

From "A First Book in Hymns and Worship"<sup>6</sup>

"God is Everywhere"

"An Autumn Song"

From "Song and Play for Children"<sup>7</sup>

"One Lovely Rule"

"Useful in the Family"

"The Kind Father"

"Welcome to Autumn"

"We Thank Thee, Father, God"<sup>8</sup>

#### SCRIPTURE:

"The earth is full of the loving-kindness of Jehovah."—Psalm 33:5b.

"I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvelous works."—Psalm 9:1.

"The Lord hath done great things for us, whereof we are glad."—Psalm 126:3.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

"Bear ye one another's burdens and so fulfill the law of Christ."—Galatians 6:2.

"He hath made everything beautiful in its time."—Ecclesiastes 3:11.

"Many, O Lord, are the wonderful works which thou hast done."—Psalm 40:5a.

#### PICTURES:

"The Angelus," Millet

"The Gleaners," Millet

Pictures from magazines of autumn scenes, well selected and well mounted.

#### POEMS:

##### AUTUMN LEAVES

"I think I know the reason why  
So dark and gray is Autumn sky—  
For all the flaming, crimson glows  
Of sunset gold, and morning's rose,  
Are given to the wayside leaves."

—ADA CAMPBELL<sup>9</sup>

##### HOW LOVELY

"How lovely is the maple  
In her gold and crimson gown,  
The birches are in yellow  
And the oaks in golden brown.

"How priceless are the treasures  
Each season to us brings!  
We Thank thee, Heavenly Father  
For so many lovely things."

—ELIZABETH C. TAYLOR<sup>10</sup>

##### THANK GOD FOR THE YEAR

"There was hope, there was prayer,  
There was work, there was plan;  
The springtime went by,  
And the growing began.

"Came the dew, came the sun,  
Came the cool-falling rain,  
And the fruit to the bough,  
And the pumpkins, and grain.

"Now the harvest is ready,  
Oh, listen and hear  
The song we'll be singing;  
Thank God for the year!"

—NANCY BYRD TURNER<sup>11</sup>

##### FROM THE FATHER'S HAND

"From fields and trees we gather in  
The ripened fruits of summer's toil  
And store them very carefully,  
So nothing may be lost or spoil.  
We pile our barn-lofts high with hay,  
And roomy bins with oats and wheat,  
So that, when the barren earth is bare,  
The cattle will have food to eat.  
And in wide cellars, for ourselves,  
We heap the autumn's harvesting—  
Abundance for our every need  
Till time to plant comes round again.

"Seedtime, and growth, and garnering,  
Over and over, year by year;  
How faithful is the Father's plan  
To bless his Children's homes with cheer.

"If we know some that are without,  
We can best prove our gratitude  
By sharing with a neighbor's need  
The simple gift of daily food."

—DELOES BINGAMAN<sup>12</sup>

STORIES: These stories are selected from the list below entitled "Other Materials." The numbers refer to the sources in which the stories are found.

October 3

"A Surprise for Three Boys"—Jeanette Perkins 1

"How Corwin Chose His School"—Jeanette Perkins 1, 2

<sup>9</sup> *Picture Story Paper*, Methodist Book Concern. Used by permission.

<sup>10</sup> *Elementary Magazine*, Methodist Book Concern. Used by permission.

<sup>11</sup> *Pilgrim Elementary Teacher*, Pilgrim Press. Used by permission.

<sup>12</sup> *Pilgrim Elementary Teacher*, Pilgrim Press. Used by permission.

October 10

"How a House Grew into a Home"

—Jeanette Perkins 3, 4

"Doing As They Pleased"—Jeanette Perkins 1

"The Dog Ordinance"—Mildred Eakin 5

October 17

"God's Harvest Gifts"—Elsie Spriggs 6

October 24

"The Do As I Please House"—Annie Sills Brooks 7, 8

October 31

"Playgrounds"—Jeanette Perkins 1

"The Boy Who Didn't Need to be Told"—Jeanette Perkins 1, 2

#### OTHER MATERIALS:

1. *Primary Worship Guide*—Jeanette Perkins, Pilgrim Press

2. *Learning About Our Church*—Ellen E. Fraser, Bethany Press

3. *Bible Homes and Homes Today*—Elizabeth Reed, Pilgrim Press

4. *Pilgrim Elementary Teacher*—May, 1935, Pilgrim Press

5. *Exploring Our Neighborhood*—Mildred Eakin, Abingdon Press

6. *All the Year Stories*—Elsie Spriggs, Revell Co.

7. *Adventuring in Peace and Goodwill*—Annie Sills Brooks, Pilgrim Press

8. *International Journal of Religious Education*—October suggestions for the Junior Department by Violet Johnson, September, 1935.

#### Suggested Program for October 17

THEME: *Laws or rules in the universe*  
SETTING THE STAGE FOR WORSHIP

The screen should be decorated with pictures of autumn, the harvest, day and night, or any others which might illustrate natural laws. On the browsing table there might be books opened at an autumn picture, or a lovely poem or story. There might also be a collection of autumn treasures—some lovely apples, a small pumpkin, colored leaves, seed pods, or colored berries, etc. If these could be brought by the children so much the better. Perhaps the excursion, mentioned in the list of activities, could be taken on Saturday, and the treasures brought back to the Primary room for use on Sunday. If this is not possible, you might suggest to the children the Sunday before that they bring some of the things. Let the children look at these things and examine them freely before the session.

Make your worship center as beautiful as possible—using a lovely bouquet of Fall flowers, some brilliantly

#### Appreciation to Publishers

READERS of the *Journal* who use these worship materials are not aware perhaps of the degree to which they are indebted to the many publishers who so generously have granted the free use of the extensive and valuable quoted materials. Therefore, attention is called here to these many courtesies. Every effort is made to trace the source of each quotation and to secure proper permission.

<sup>2</sup> Presbyterian Committee of Publication.

<sup>3</sup> Westminster Press.

<sup>4</sup> Pilgrim Press.

<sup>5</sup> Leyda Publishing Co.

<sup>6</sup> Abingdon Press.

<sup>7</sup> Pilgrim Press.

<sup>8</sup> *Pilgrim Elementary Teacher*, June, 1936.



colored leaves, a bunch of bitter sweet or Japanese lanterns, or even a small pumpkin hollowed out and filled with fruits. These may be taken to the hospital or to a child who is sick, after the session. If none of these things is available a beautiful picture or bright colored candles are simple and lovely.

QUIET MUSIC: "God Is Near"  
SONG: "Autumn." (From "Melodies")

Apples mellow, pumpkins yellow,  
Tell the time of year;  
Nuts are falling, nature calling,  
Autumn time is here.

Colors gaily, changing daily,  
Brighten field and wood;  
Autumn's glory tells the story,  
God is great and good.

#### REPORT OF THE EXCURSION:

Leader: "Did you see any of Autumn's glory yesterday? What did you see?" Let the children report on the trip and explain the treasures they have brought.  
SONG: "God is Everywhere."

#### CONVERSATION:

Leader: We have been thinking about rules or laws this month. First we thought about some of the laws or rules we have at school. (Review them. It is well to print these on large pieces of paper with a colored marking pencil.) Then we talked about some of the laws we have at home or in our city. (Review them.) Why do you suppose we have rules or laws? (The

children might say as one of ours did when we were discussing this, "So people can get along better." Another child said, "So we know what's going to happen." B. added—"That's right. I always know I will have to stay after school if I don't do my work right." Then said the leader, "God has made some laws too, in the world. Can you think of any?" Some that were mentioned and discussed were day and night, the changing of the seasons, the moon and its effect on the tides of the ocean since one of the children had been to the seashore during the summer, rain and snow, the changing of the coloring of the leaves after frost, objects dropped falling to the ground, etc.)

The leader could ask, "Why do you suppose God made these laws?" (Our girl E. said, "Oh, probably the same as the rest—so people could get along better and know what was going to happen." Another child added, "Wasn't he smart to think out all these things and to make laws so we'd always know what was going to happen?"')

Leader: There is a verse in the first part of the Bible that tells us that these things will always be the same. (Read Genesis 8:22.)

CALL TO WORSHIP: "The Lord hath done great things for us, whereof we are glad"

POEM: "How Lovely Is the Maple"

STORY:

#### GOD'S HARVEST GIFTS

The great harvest festival had just been held. The people had brought their gifts and sung their hymns of praise and thanksgiving, and now, after a week of joy and happiness, were returning to their homes.

An old man walked slowly down the hillside, stopping now and then to shade his eyes and look out over the countryside. He saw the valleys, which were now bare, beginning to turn brown in the burning sun. Already great cracks were showing in the parched ground. The blue sky spread overhead—no white fleecy cloud to dim the glare of the sun—but the old man took off his hat and, closing his eyes, murmured softly:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

"No," he thought, "the harvest may sometimes fail in one corner of God's big world, but I have lived long enough to know that there is always abundance elsewhere. If only men would learn to live in peace and happiness, none being selfish, none being wasteful, there would be enough and to spare for all." So he went on his way, until he came to his little home in the valley.

As he went about his work the thought of God's goodness was always with him, and at last he said: "I will sing a new song unto the Lord." Then he fell to wondering what things he should put into his song.

"Praise waiteth for thee, O God,  
Oh, Thou that hearest prayer,  
Unto thee shall all men come."

were some of the words he sang.

The days passed. He was busy about the fields clearing and tidying up. Day after day the sun shone, and at last there was nothing more to do until the rain came.

One morning, as the old man looked over the valley, he saw a tiny white cloud in the sky. Eagerly he watched it, and presently it grew bigger and darker. Soon other clouds were rolling up, till all the sky was dark, and he knew the welcome rain was coming. Soon the big drops came splashing down faster and faster, refreshing the parched earth.

Day after day the rain fell, till the rivers and streams were full, and the ground was soft and ready for plowing. It was hard work plowing in the rain; often he was wet to the skin, but as he finished his day's work and went home to change his wet clothes and rest, he stopped at the door



## Ready for Fall?

Don't wait until the leaves begin to turn before checking up on your church and church school equipment. Glance over the suggestions below, and then send for our new supply catalogue, just off the press.

### Rally Day Supplies

Individual invitations to Rally Day will gain you a large attendance. Our collection of attractive cards may be had for \$1.25 a hundred.

Special offering envelopes for Rally Day are priced at 40 cents a hundred, and wooden money barrels that can be used many times and for many purposes are only \$4.50 a hundred.

Promotion certificates, folders, and booklets, and gift suggestions for Rally Day exercises are sure to increase the success of the occasion.

### Holy Land Maps

Teachers in all departments find that these maps make the Bible story live. They are convenient, accurate, and have a wide price range according to finish.

A series of eight large maps may be had in a handsome wall cabinet for \$50.00, or on black sticks for \$22.50. Single maps run between \$3.00 and \$4.50 according to the kind of map and the mounting.

A series of seven smaller maps, mounted on wooden rollers, tripod included, is \$7.50. Single maps on black sticks are \$1.50 each.

Delivery charges are extra on all maps.

## Christmas Cards for Re-Sale

A fine way to make money for your church or Sunday School is to buy Christmas cards or calendars early in the fall, and re-sell them to church members. On 100 Calendars you can clear \$13.00, and on 50 boxes of cards, each containing a dozen, you can clear \$12.50. Send \$17.00 for 100 calendars, and \$17.50 for 50 boxes of cards. And don't wait until the Christmas season begins. Act now!

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Orders taken for any books published.



thinking of God's goodness. Without the rain, he thought, the ground would have remained hard and dry; no soft furrows could have been made in which to sow the seed.

When all the furrows had been made, the seed was sown and warmly covered with the soft earth. Then the farmer waited, and as he waited, he thought again: "While the earth remaineth," and before long the cold and frost and snow came and did their work in the fields.

After weeks of patient waiting the gentle spring rains came warm and soft, sparkling in the sunshine, and in a few days the earth had put on a mantle of green. How quickly the shoots grew, and soon the grain was tall and strong. The trees put forth their leaves, and the flowers sprang up on every hand, and the time of the singing of birds was come. Then, indeed, the old man's thoughts made themselves into beautiful poetry, and he sang:

"Thou visiteth the earth, and watereth it,  
Thou greatly enrichest it;  
The river of God is full of water;  
Thou providest them with corn, when thou hast  
so prepared the earth;  
Thou waterest her furrows abundantly;  
Thou settlest the ridges thereof;  
Thou makest it soft with showers;  
Thou blessest the springing thereof;  
Thou crownest the year with thy goodness."

So he added these words to his song.

By this time the hills were clothed with green,

and the shepherds called gaily to each other as they led their sheep to the rich pasture lands. He watched the lambs as they frisked about on the green hillside, and noticed how big and strong they were growing. How carefully the shepherd sought the greenest places and led them to the bubbling springs! "What would sheep do without the rain to make the pastures fresh and green?" he thought, and once again the old promise came to his mind: "While the earth remaineth." Then he added two more lines to his song:

"And the hills are girded with joy,  
And the pastures are clothed with flocks."

The days grew hotter, and the grain waved in the glowing sun and began to turn golden. "Harvest-time will soon be here," he thought. "The valleys stand so thick with grain that even they are singing." As the reapers made ready for their work and carried the first barley sheaves to their little church to ask God's blessing, he added two new lines to his song:

"The valleys also are covered over with corn,  
They shout for joy, they also sing."

And now from morning to night, everyone was busy in the fields. First the barley, then the wheat was safely gathered. Later the grapes and the olives and the fruits were stored, and at last the people began to make ready for the great festival once more.

And as the old man thought how they would take their gifts and sing praises to God for his

goodness to men, he finished his song with these words:

"God be merciful unto us and bless us,  
And cause his face to shine upon us;  
Let the peoples praise thee, O God;  
Let all the people praise thee.  
O let the nations be glad and sing for joy;  
Let all the peoples praise thee, O God.  
Let all the peoples praise thee.  
The earth hath yielded her increase;  
God, even our own God, shall bless us."

—ELSIE SPRIGGS<sup>13</sup>

### Song: "Lord of the Sunlight"

#### BENEDICTION:

NOTE: Prayer has been purposely left out, for prayer should come only when the leader feels that her children are really worshipping and cannot be anticipated. It may come at any time during the session—after a story or poem or during a discussion, etc.—and every leader should be ready to sense the situation and utilize it. It should be a very real experience as a result of worship.

<sup>13</sup>In "All-the-Year Stories for Little Folks." Used by permission of Fleming H. Revell Co.

## JUNIOR DEPARTMENT

By Mrs. Grace R. Hunt\*

### Introducing Mrs. Hunt

MRS. EVERETT R. HUNT is the wife of a Congregational minister and has served in various types of work with children and young people during recent years. While teaching in the high school in Meriden, Connecticut, she had charge of the junior department of the Congregational church, with responsibility for the Sunday afternoon group worship services. During the past year also she has worked in the junior department. The services that she has prepared for the *Journal* have all been used in her department before being written up for the *Journal* with the exception of those for four Sundays. She is preparing the material for the months October to March.

THEME FOR OCTOBER: *Self-control*

#### For the Leader

Juniors are old enough to help with the preparation and presentation of much of their worship services.

One of several methods may be used to determine which children help with any given service. One class or several classes and teachers may be responsible for the preparation of a responsive reading, litany, call to worship, prayer, selection of Scripture passages, or hymns, for a given Sunday. A certain number of representatives from each class may wish to prepare material for an occasion.

If two hours are available on Sunday, one hour may be used for explanation and preparation of material one or more Sundays in advance.

Otherwise, the leader or superintendent may set a day for such work, announcing what is to be done, and announcing that any one may help. Monday has been the day that works best for us; the imme-

diacy of "to-morrow" seems to be a better reminder than "next Tuesday" or some other day. The children are asked to bring Bibles, and hymnals are taken to the leader's home where the group is to meet.

The leader must be thoroughly prepared before the meeting. This necessitates gathering of material of various kinds, looking up possible Scripture passages in advance, and other matters. A concordance is indispensable in the preparation of calls to worship, responsive readings, etc. The leader must have many more passages in readiness than will be used. The children may be taught to use the concordance, but much valuable time is wasted by looking up many Scripture passages that are too obscure or beside the point.

We prefer to have several translations of the Bible. The King James, American Revised, and Smith and Goodspeed versions make a satisfactory combination. The children choose the translation that seems to them to express the idea in the clearest way. Sometimes they will choose a part of one translation, and part of another. This method affords an excellent opportunity to explain the history of the Bible, why we have different translations, and why men are still working on translations.

For the October services, our Juniors chose Bible passages for the various Sundays, selected hymns they thought appropriate, acted as leaders for calls to worship, litanies, and responsive readings. They gave the service on October 17 with some assistance from an adult. Handel's Largo on October 3 was given as a violin solo by a fifth grade boy.

In the service for October 17, your group may wish to use different illustrations, Scripture and hymns than those we used. Throughout the year, the group should be encouraged to express their own

ideas, in the preparation of like services.

Conversation plays an important part in our school; but, as Marie Cole Powell points out in her valuable book, *Guiding the Experience of Worship*, great precaution must be exercised in the use of this method. A wealth of background, a flexible mind, and skill in directing, not forcing, the conversation, are prerequisites.

Music is of vital interest to most Juniors. Children who sing or play well enough may help with solos or duets or other special music.

Hymn appreciation is usually neglected in church schools. As a result, many people grow up with the idea that they are singing hymns, when, as a matter of fact, they are complaining to God about their woes, to tunes that are more appropriate to merry-go-rounds than to a worship service.

Instrumental music should be chosen that will fit the theme. The selections for October have a majesty of movement, suggestive of self-control. If the whole school has not had a chance to hear the explanation of this music before the service, the leader may tell, in a few words, why certain selections have been chosen.

Short explanations of a bit of music, of a figure of speech, of an unusual word, of the meaning of a picture, may be made, if necessary, during the service. The ideal way is, of course, to have all explanations made in an hour given to religious education. Our feeling is, however, that it is better to be sure that the service is clear than to send even a few children away bewildered.

Perhaps it is not too much to hope that in a few years religious education will be considered of enough importance for several hours a week to be set aside, when the day schools will send the children to their respective church schools for instruction by trained workers. The fag

\* Colville, Washington.



end of the day, when most religious education is conducted, is indeed a poor time for such important activities.

October 3

THEME: *Control of the Speech*

PRELUDE: Violin solo—Largo, Händel

RESPONSIVE CALL TO WORSHIP:

O Lord, open thou our lips,  
And our mouth shall show forth thy praise.  
All. Let the words of my mouth and the meditation of my heart  
Be acceptable in thy sight, O Lord, my strength and my redeemer.

HYMNS FOR THIS SERVICE: "O Master workman of the Race"; "Lord, We Come with Hearts Aflame"; "O Jesus, Once a Nazareth Boy"; "Jesus, Gentlest Saviour"; "Fairest Lord Jesus."

RESPONSIVE OR UNISON READING: Proverbs 15:1; 16:1; James 3:7, 8a. The children may prefer to use other passages, such as Proverbs 15:4, 7; Colossians 4:6; James 3:2.

FOR THE LEADER:

The leader starts with a brief discussion of the meaning of self-control, and the different kinds to be brought to attention during the month.

Scripture theme for story—James 3: 4, 5.

Hear a story concerning two ships. A certain merchant was possessed of great wealth. In the seaport town that was his home he had a palace like the palaces of fairy tales. It was surrounded by broad stretches of green lawns interspersed by stately trees and by sparkling fountains whose waters cooled the air of the hottest noontides. Rare and fragrant plants attracted the honey-gathering bees many miles in search of them. Inside the palace were assembled treasures from distant lands—rugs woven in soft colors; pictures that deceived the eye with their life-like figures; stores of pearls and rubies and other priceless gems.

But the merchant considered his palace, with its broad lawns and fountains, its treasures of art, as nothing compared to his two daughters. He loved his daughters so much, indeed, that no trouble was too great for him to exert in order to give them the things he considered best for them.

The daughters returned his love, thinking of him as their best playmate when they were tiny, finding him their most agreeable companion when they had grown older.

The merchant would have been content to keep his daughters with him always, but he realized that one day they would wish to have homes of their own.

And indeed, he was right; for when the daughters had become tall and lovely young women, they were well liked. With sadness in his heart, the merchant nevertheless gave his consent that they should marry the young men of their choice.

He was all the more sorrowful that the two young men lived in far-away countries—many days' journey across the waters. But the main desire in his heart was to give them equal shares from his great store of treasures.

At great cost he had constructed two magnificent ships, graceful of shape, equipped with every comfort. The finest sailors were chosen to man them; the steersmen were strong of arm, alert of mind, quick of eye, and had guided many ships safely through terrible storms.

After the treasures of rugs and vases, pictures and precious stones, silks and spices, were stored in the vessels, the merchant himself took aboard his greatest treasures—his daughters—then bravely said good-bye, and watched the ships until the topmost bit of sunlight dipped below the water line.

For a full day the two ships sailed near each other, then went their separate ways.

Now the one ship sailed smoothly and steadily for several days. Then a storm arose, and the sailors were much disturbed in their minds, because they feared a shipwreck. But the boat was sturdily built; and the steersman was very skilful, turning the rudder this way and that in order not to capsize in the waves.

And the rudder that guided the ship was made of good stout wood, and it answered to the touch of the steersman's hand. And it was well that this was true, for upon the rudder which guided the boat depended the safety of all the people on board the ship. And the boat reached the port safely. The people gave thanks for the sturdy ship and the stout rudder and the wise steersman who had controlled the rudder.

As for the second ship, it sailed smoothly and steadily for several days. Then a storm arose, and the sailors were much disturbed in their minds, because they feared a shipwreck. The boat, it is true, was sturdily built; and the steersman was very skilful, turning the rudder this way and that in order not to capsize in the waves. The rudder that guided the boat was made of good stout wood, but it did not yield itself to the wise guidance of the steersman. Earnestly the steersman tried to shape the course of the ship; but the stubborn rudder would not yield, and at last broke under the strain. And it was sad that this was so, for the mighty ship was destroyed by the waves, with its rich store of treasure, and its even greater treasure of human lives.

See how the stately ships  
Struggling in storm's fierce blast  
Are safely brought to land,  
Because the rudder yields  
To the wise steersman's hand.

Be thou my steersman, Lord!  
Control my heart, mind, lips!

The last two lines may be used as a prayer-response.

Or, a guided prayer may be used: Let us pray for the self-control that uses the tongue as a help to our comrades. (Pause)

Let us pray to keep silent when silence is better than words. (Pause)

Let us pray that to-day we may say no evil thing. (Pause)

Let us pray for the spirit of Jesus, who found help from God the Father. (Pause) Amen.

A picture of a ship under full sail such as Patterson's "Old Ironsides," Frank Vining Smith's "Yankee Clipper 'Flying Fish,'" or Rose's "After the Storm," would help the department to visualize this service.

October 10

THEME: *Self-control of the Mind and Heart*

PRELUDE: Prelude Op. 28, no. 20—Chopin

CALL TO WORSHIP: Psalms 19:14; 43:3; 51:10.

HYMNS: "Let All the World in Every Corner Sing"; "See How Mighty Trees"; "Great Master, Touch Us

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with Thy Skilful Hand"; "I Would Be True"; God Send Us Men"; "Be Strong! We Are Not Here to Play."

UNISON READING: Proverbs 16:3; 4:23; John 4:23 (prefaced by the words "Jesus said").

FOR THE LEADER:

Show that control of the mind and heart has always been a most difficult thing. The story of Cain and Abel, or that of Achilles, found in the story of the Iliad or a good encyclopedia, are examples of loss of control.

Jesus had perfect control of mind and heart. One source was his prayer life. Another is found in his answers to his temptations. (Matthew 4:1-11 may be read, and the points developed that in all these answers Jesus was trying to do as the Father wanted him to do and had become acquainted with good books.)

A few very definite ways in which we may show control of mind and spirit may be brought out along one or more of the following lines:

Self-control is the curbing of angry feelings; it is allowing other people to express their own opinions, even though they are the opposite of ours; it is using our own minds to think, and not letting some one else think for us.

Self-control is reading good books, listening to fine music, studying great pictures, choosing decent movies.

Self-control is thinking about the good things people have done for us, not the unpleasant ones.

Self-control sometimes means "taking a dare."

Self-control means doing our work well, getting in wood or doing some other task when we'd prefer to play or go fishing.

If it seems desirable, instead of such a discussion, the question of books or pictures or music may be developed.

Some groups of good books may be mentioned, including, for instance, adventure and action stories leading to worthwhile achievements, such as tales of Alexander Selkirk, Clark and Lewis, Bruce, Admiral Byrd; true stories of animals, including Hooker's *Prince Jan*; Ouida's *Dog of Flanders*; stories by Seton-Thompson, Archibald Rutledge, Terhune; simple biographies of Alfred the Great, Joan of Arc, Tolstoi, Tagore, Vachel Lindsay, Stevenson; folk legends and customs, such as Curtis' *Indian Days of the Long Ago* and Mourning Dove's *Coyote Stories*; some of the simpler myths; poems of nature; poems that tell a story.<sup>1</sup>

If pictures are used, Millet's "Angelus," and "Feeding Her Birds," Corot's "Dance of the Nymphs," Murillo's "Melon Eaters," Geoffroy's "School in Brittany," Schreyer's "A Kaby," Boughton's "Puritans Going to Church," James' "The Wave" and Ruysdael's "Landscape with Windmill," afford opportunity to show the simplicity of great pictures, the variety there may be, the many kinds of

feeling that may be expressed.<sup>2</sup>

If music is used, Vesper Hymn (Bortniansky-Stephenson), Hymn to Joy (Beethoven), Andante (to Var. 1), Sonata Op. 14, no. 2 (Beethoven), Prelude, Op. 28, no. 11 (Chopin), Sonata IX, to Var. I, (Mozart), Cradle Song, Op. 19, no. 4 and Waltz, Op. 39, no. 15 (Brahms), Deep River, Swing Low, Sweet Chariot, Holy, Holy, Holy, O Come, All Ye Faithful (Adeste Fideles), All Hail the Power of Jesus' Name (Coronation), Hark! the Herald Angels Sing are a few numbers which show variety, as well as the expression of great

emotions simply and adequately.<sup>3</sup>

LITANY: Our Father, so many times we make up our minds to do what is right, and before we know it we have done what is wrong.

That our speech may help others, not hurt them,

*We ask thee, Father, for self-control.*

That our thoughts may be honest and clean,

*We ask thee, Father, for self-control.*

That we may show thy love every day,

*We ask thee, Father, to live in our hearts. Amen.*

<sup>2</sup> Pictures are available from Perry Picture Co., Malden, Mass.

<sup>3</sup> These hymns, except the spirituals, are in *The Hymnal for Boys and Girls*, Appleton-Century Co.

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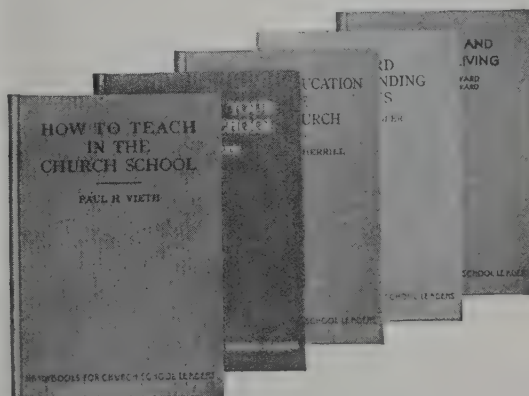
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<sup>1</sup> Much fine material along these lines may be found in "My Book-house," compiled by Olive Beaupré Miller. For juniors, volumes 4 and 5 are very good, as well as parts of volumes 3 and 6.



October 17

THEME: *Self-control of the Body*

PRELUDE: Andante (to Var. I) Op. 14,  
no. 2—Beethoven

CALL TO WORSHIP:

One said, "I will work for God,  
But my body is my own;  
Who cares if I use it ill?  
I shall harm myself alone."

RESPONSE: Romans 3:16, 17b (omit 17a)

HYMN: "Holy, Holy, Holy" 1st stanza.

UNISON PRAYER: "Breathe on me, breath  
of God" 1st stanza.

In the following service, one child or a  
group of children gives Scripture response  
after each speaker.

FIRST JUNIOR: (Repeats above response.)

SECOND JUNIOR: There are many ways in which  
we may learn to control our bodies. We shall  
mention some of them.

THIRD JUNIOR: Doing our work well is one form  
of self-control. (Recites Proverbs 24:30, 31.)

RESPONSE: Jesus said, "My Father works even  
until now, and I work."

HYMN: "Work, for the Night is Coming," first  
stanza.

FOURTH JUNIOR: Eating enough, and not too  
much, is another form of self-control. (Recites  
I Corinthians 9:25.) When men are in train-  
ing, they are careful what they eat and drink,  
because they are trying to keep their bodies  
healthy and strong. They are careful not to eat  
too much, nor too rich food.

RESPONSE: Proverbs 20:29a (Change "men" to  
"people").

HYMN: "The Body, Lord, is Ours to Keep,"  
first stanza.

FIFTH JUNIOR: Refusing to take alcohol is an-  
other good form of self-control. (Recites  
Proverbs 23:31, 32.) Scientists have found out

that alcohol has many fine uses outside of the  
body, but that in the body it hinders and does  
not help.

During a war in Africa, thirty thousand men  
had to make forced marches for four months. A  
famous English surgeon who watched over the  
health of the soldiers said,

"In that enormous column of thirty thousand  
men, the first who dropped out were not the  
tall men, or the short men, or the big men, or  
the little men—they were the drinkers, and  
they dropped out as clearly as if they had been  
labelled with a big 'D' on their backs."<sup>4</sup>

RESPONSE: Proverbs 20:1. (Pause); I Corin-  
thians 10:31.

HYMN: "My Body Is a Temple," first stanza.

SEVENTH JUNIOR: Often it is so much fun to keep  
on swimming and playing tennis and other  
games, that we do not stop in time before  
over-taxing the body. Keeping our bodies fit  
without overdoing is another form of self-  
control.

RESPONSE: Galatians 5:23.

HYMN: "Fight the Good Fight."

GUIDED PRAYER, introduced by, "Ask, and it  
shall be given you; seek, and you shall find;  
knock, and it shall be opened unto you."

Let us ask for self-control that we may keep  
our bodies strong and well.

Let us ask for self-control that we may do  
our work well.

Our Father, we thank thee for the help thou  
dost give us when we ask for it. We remember  
the control that Jesus had of his life, and that  
he had this control because his life was guided  
by thee, the loving Father. Give us the self-  
control that Jesus showed. We ask in his name.  
Amen.

If small statues are available of "The  
Discus Thrower," "Hermes," or any of  
the beautiful Greek or modern statues of

<sup>4</sup>Incident from Palmer's "A Syllabus in Alco-  
hol Education."

physical perfection, they may be used as  
symbols. One fine object is preferable to  
more than one—since the eye and the  
mind should be centered, not shifted. Pic-  
tures may be used instead, for example,  
Michelangelo's "David." A fine Indian  
picture may be secured from The Great  
Northern Railway Company, called "Sun  
Dance, Glacier National Park."

October 24

THEME: *What We Choose Is What We  
Are*

PRELUDE: "Marching with the Heroes,"  
or, "Follow the Gleam."

CALL TO WORSHIP: Father of love, we  
lift our hearts to thee:

God of all beauty, grant that I may  
see

Thy beauty and thy love re-born in  
me!

HYMNS: "Marching with the Heroes";  
"I Would be True"; "God, Who  
Touchest Earth with Beauty"; "Jesus,  
Gentlest Saviour."

NAVAJO PRAYER:

Lord of the mountain,  
Hear a young man's prayer.  
Hear a prayer for cleanness.  
Keeper of the strong rain  
Drumming on the mountain;  
Lord of the small rain  
That restores the earth in newness,  
Keeper of the clean rain,  
Hear a prayer for wholeness.  
Keeper of the paths of men,  
Hear a prayer for straightness,  
Hear a prayer for courage.  
Lord of the thin peak,  
Keeper of the headlands,  
Keeper of the strong rocks,  
Hear a prayer for staunchness,  
O Lord and spirit of the mountain.<sup>5</sup>

FOR THE LEADER:

The theme is found in two lines by  
William De Witt Hyde—

"Since what we choose is what we are,  
And what we love we yet shall be."

The leader calls attention to the fact  
that we do become like the things we love  
and upon which we think. However, we  
are free to choose, and the choice makes  
us "what we are."

Hawthorne's story, "The Great Stone  
Face," may be used very effectively, but it  
must be carefully worked over and short-  
ened. It emphasizes the theme that Ernest  
became like the object he loved and  
watched.

Philippians 4:8 can be read and dis-  
cussed.

Paul has summed up the way to love  
and choose the best in a few words—  
"looking to Jesus."

The Act of Faith<sup>6</sup> beginning "Christ  
be with me, Christ within me," affords a  
fitting conclusion to the service.

The grandeur and strength of the  
hills, depicted in colors if possible, will  
strengthen the impressions made by this  
service. Such pictures may be found often  
in magazines; and the railways of the  
Northwest often use them on their  
posters.

<sup>5</sup>In the "Hymnal for Boys and Girls" and  
"New Hymnal for American Youth."

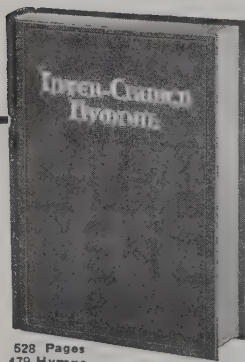
<sup>6</sup>In the hymnals named in note 5 and also  
in other books of worship.

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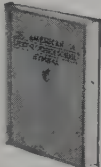
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October 31

THEME: *The Life of Jesus—a Life of Self-control*

PRELUDE: O Worship the King

CALL TO WORSHIP: Psalm 43:3; John 5:30, b, prefaced by words "Jesus said"; Psalm 19:14.

HYMNS: "Lord, We Come with Hearts Aflame"; "Glad That I Live Am I"; "O Master Workman of the Race"; "Enrich, Lord, Heart, Mouth, Hands in Me"; "Wise Men Seeking Jesus."

FOR THE LEADER:

Mention the majesty and calmness suggestive of power in the opening hymn—power under control. Point out the same qualities in Millet's "The Sower," showing the purposeful sweep of the hand that will throw the grain where the man wants it to go.

Call to attention the fact that self-control is a characteristic of the lives of the great men and women the children have read about and also that self-control is the quality possessed by the finest people they know, if they will take time to think about them. (The children may wish to mention some of their favorite historical characters or people they know.)

The leader may continue: The life of

Jesus was a life of self-control. He showed us how God would have us live; and he learned self-control from the Father.

Jesus had control of his words—what we call control of the tongue. There are many stories we might choose to show this, but perhaps the finest is this one. (Tell briefly Luke 23:33, 34 a.) A person with less self-control would have been saying harsh things, perhaps begging to be allowed to live.

Jesus had control of his body. Once he was very tired and needed rest. (Tell or have told or read Mark 6:30-34.) Jesus was always ready to work longer if he could help some one.

Jesus had control over his mind and heart. (John 6:14, 15.) Many people thought that the teacher whom they looked for, the Messiah as they called him, would be a king. But Jesus knew that God did not want him to be a king, to fight and to lead others to war.

Always, when any question came up, Jesus' thought was, "What is the Father's idea about this?" (Further references—Matthew 4:1-10; 12:46-50.)

Again and again we find that Jesus went away alone to pray. (Matthew 14:23.) Just before his death, he prayed, as he had always done, "Father, if you

are willing, take this cup (of sorrow) away from me. But not my will but yours be done."

The life of Jesus was a life of self-control, and he found that his self-control came from the Father.

PRAYER:

Give us clean hands, clean words and clean thoughts, O God. Help us to stand for the hard right against the easy wrong. Save us from habits that harm. Teach us to work as hard and play as fair in thy sight alone as if all the world saw. Forgive us when we are unkind, and help us to forgive those who are unkind to us. Keep us ready to help others at some cost to ourselves. Send us chances to do a little good every day, and so to grow more like Christ. Amen.<sup>7</sup>

If possible, secure some copy of a picture of the head of Christ that shows his strength. A modern work is much to be preferred to many of the older pictures; some of the latter can be described by the word "sweet" but not by the word "strong." A strong conception of Christ forms the frontispiece to Kahlil Gibran's "Jesus." It is Gibran's own work, the idea of Jesus portrayed by a celebrated painter, himself a Syrian.

<sup>7</sup> Prayer by W. De Witt Hyde, in *Interchurch Hymnal, Hymnal for Boys and Girls, New Hymnal for American Youth*. Title, "Prayer for Right Conduct."

## INTERMEDIATE DEPARTMENT

By Ione V. Sikes\*

### Introducing Miss Sikes

MISS IONE V. SIKES is preparing the intermediate worship materials for the *Journal* for the coming year. She is a graduate of Edinboro State Teachers' College, Pennsylvania, and the University of Boston, where she specialized in religious education. She served as a teacher of physical education and as Assistant Director of Young People's Work and later of Children's Work for the Pennsylvania Council of Christian Education before coming to her present position with the Presbyterian Board. She has been active in summer camps and other activities of young people. Her work is particularly with boys and girls of intermediate age.

She has prepared these programs on the basis of her experience and also of their use with groups of intermediate boys and girls.

THEME FOR OCTOBER: *God's Autumn Tapestry*

### For the Leader

To the Adult Counselor and Intermediate Worship Committee:

Do you remember the story about the way oriental rugs in all their beauty and marvelous colorings were woven? After the great looms were in place and the threads of many colors were ready, on one side of the loom would be the master

weaver—and on the other side would be the workers, pushing the colored warp through to make up the design. The master weaver, with his eyes seeing the pattern before him, would make each thread bring out the depths of shadows and lights until a finished tapestry of beauty would be woven.

I have thought much about those colors and weavers—on these bright October days—when the very hillsides become oriental rugs of flaming maple, red oak, green pine, and many other colors in between. Our department is just beginning its new year. We will be weaving into the tapestry of this year new ideas, beautiful things, new friendships, and new ways of being a follower of the Master.

"And workers, spin out the thread  
Oh, Oh life of the world,  
Which hungers for roses as well as for bread  
Oh, Oh life of the world.  
For the web we are weaving the thread must be true,  
But it's life-giving only when beautiful, too;  
So we work with joy in our hearts,  
As we create a fabric of beauty.  
Then into the loom we will weave strands of love,  
Oh, Oh life of the world."

I'd like to weave a gorgeous October Tapestry out of the *days* that we have this month. A part of the tapestry will be woven in our homes, some at school, some in the church, and some of it with our friends.

"In each of us in an inner room,  
Where stands a tall and stately loom,  
We weave on the loom day after day  
Things that we think and do and say.

Only God can see the whole  
Of the mystic pattern of the soul."

—LOUISE STOCKTON ANDREWS

Read through the ideas for this whole month. Then let your ideas fill in and complete the picture. These might be our Sunday themes:

OCTOBER 3: *The Sensitive Threads of Friendship*

OCTOBER 10: *The Strong Threads of a Day at School*

OCTOBER 17: *The Unbreakable Threads of My Home*

OCTOBER 24: *The Steady, Colorful Threads of My Church*

OCTOBER 31: *The Completed Tapestry*

October 3

THEME: *The Fine Threads of Friendship*

"Your best friend will be a stranger when you meet him."

MUSIC:—that will help us quietly prepare for worship—"Breathe on Me, Breath of God"

CALL TO WORSHIP:

And Jesus said, "I call you friends."

FRIENDSHIP'S STRENGTH:

Hymn "I Would Be True, For There Are Those Who Trust Me"

FRIENDSHIP'S WAY:

"It's the little things you do,  
That makes it bright each day,  
It's the little acts of kindness  
That smooths the hard, rough way.

"It may be only a flower,  
It may be only a look,  
It may be that you smiled first,  
It may be only a book.

\* Associate in Intermediate, Senior, and Young People's Work, Department of Home and Church, Board of Christian Education, of the Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.



"But no matter how tiny it seems,  
The kindness makes it swell—  
Yes, it's just the little things  
That are always sure to tell."

—LOUISE S. ANDREWS

#### FRIENDSHIP'S SOURCE:

This is the beginning of a new school year. What adventures in friendship we can have. Shall we pray!

Our Heavenly Father, may nothing mar the joy of our fellowship here. May none remain lonely. Let none go away without the joys of new friendships. Give us more capacity for love and a richer consciousness of being loved. Help us to overcome our reserve and bashfulness. May we open our hearts to welcome each new friend that we meet along the way. Amen.

HYMN: "For the Beauty of the Earth"

BENEDICTION: May the God of understanding bless us and help us to be friendly persons. Amen.

All hymns used in these worship services have been taken from "The New Hymnal for American Youth"

October 10

THEME: *The Strong Threads of a Day at School*

"The world stands out on either side,  
No wider than the heart is wide."

—MILLAY

"An eminent teacher, John Erskine, remarked the other day that it is better to try to write plays than to take courses in the drama; better to do some painting

than to study art. This is so nearly true that we could almost go down the whole list of human activities and say much the same thing with convincing effect. It is better to play tennis, even badly, than to watch a championship match. It is better to make a pie or a dress than to look into a bakery window or attend a fashion show, better to earn a modest living by your own hard work than to inherit a fortune, better to sing around the piano than listen to the radio. The joy of creation is always greater than the undoubted pleasure of looking on. Study has its own values if it leads to active participation later, but too many people stop with study and never go on to its application. The sad fact is that the vast majority of mankind are onlookers; only the rare few are doers. But those who have the most fun will continue to be those who *do* rather than merely look on."

HYMN: "I Thank Thee, Lord, for Life"

MEDITATION:

"Four things a man must learn to do,  
If he would make his record true:  
To think without confusion clearly,  
To love his fellowmen sincerely,  
To act from honest motives purely;  
To trust in God and Heaven securely."

—VAN DYKE

"Thou searchest me, Eternal One; Thou knowest me, Thou knowest me sitting or rising, my very thoughts Thou redest from afar; walking or resting, I am scanned by Thee, and all my life to Thee lies open. . . . Search me, O God, and know my heart, test me and try my thoughts; see if I am taking any course of wrong, and lead me on the lines of life eternal." (Psalm 139)

#### PRAYER:

We walk each day with teachers, fellow classmates, parents, the groceryman, and many others who are putting something of their thinking into our lives. We are not watching life go by—we are in it. Could these four things guide and measure each day as we go along?

Father, we are thankful for our minds that can think, and that we can laugh and love and lift. Help us in this department to be better workers. Help those who share their ideas with us. May we discover, with our teachers, the rare adventure of new ideas of wisdom and truth. Through all learning we want to find our love for Thee, our Father God—stronger and more worthy of Thy trust. Amen.

HYMN: "O Jesus, Once a Nazareth Boy"

BENEDICTION: May the God of understanding bless us and help us to be friendly persons. Amen.

October 17

THEME: *The Unbreakable Threads of My Home*

MUSIC: Violin Meditation "Blest Be the Tie That Binds"

MEDITATION CALL:

"Who loves the rain,  
And loves his home,  
And looks on life with quiet eyes,  
Him will I follow through the storm,  
And at his hearth-fire keep me warm;  
Who loves the rain  
And loves his home,  
And looks on life with quiet eyes."

—VAN DYKE

Here is a glimpse of the Boy Jesus in His Nazareth home.

The home of Mary and Joseph was built on a hillside at the edge of the village. Mary liked to go up the little outside stairway to the flat roof to watch the sunset at evening or the stars at night. She loved her home and the beautiful hills and the little village.

Jesus, too, came to love the hills and the stars and the little houses of the village. He was a happy boy and He liked to make others happy, too.

All day long Mary was busy cooking and sewing and cleaning the house, and Jesus found many ways to help her and show His love for her.

Joseph was a carpenter, and the Boy Jesus spent much time with him in the carpenter shop. Sometimes, after Jesus had helped him by sweeping up the shavings or putting the tools away, Joseph would give Him a piece of wood and show Him how to make it smooth and shiny.

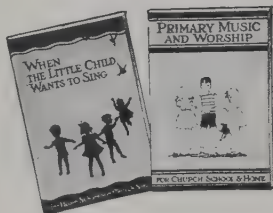
But of all the things He enjoyed doing, Jesus liked most of all to go with His mother to the village well. Every morning, just as the sun was creeping up over the hills, they would take their large water jar and go to the well to get water to use during the day. The hills and the little houses looked more beautiful than ever in the early morning light, and the songs of the birds sounded clearer than at any other time. And sometimes the sun touched the tiny dewdrops on the grass and made them shine like jewels.

"Who makes the world so lovely, Mother?" the Boy would often ask, and they stopped to look at the beautiful hills.

And Mary would answer softly, "God has made everything beautiful, my Son." Then they would go on down the hill to the well, fill their jar, and climb back up to their home.

—From *The Story of Jesus*, by Gloria Diener, copyright, 1935, by Rand McNally and Company.

"And Jesus grew in wisdom, and stature, and in favor with God and man."



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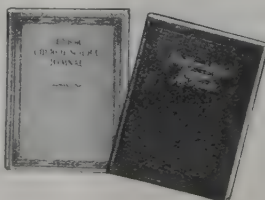
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HYMN: "Seek Not Afar for Beauty"  
Perhaps here you would like to have one of the department give a reading such as "The Master Is Coming," by Mrs. Emma Lent, or any other at hand. Or, have three short talks by the Intermediates on:

- (1) Ways we can help our homes be Christian.
- (2) Good music in our homes.
- (3) How we can be real pals with Mother and Dad.

PRAYER: Father, we would do our part to make our homes places of joy, and good fellowship. Help keep us from being thoughtless and unkind. May we be quick to say kindly words and do thoughtful acts, and be thankful. May we be just as quick to do for others, so as to spread happiness and love. In Jesus' name we pray. Amen.

HYMN: "O Christ, the Way, the Truth, the Life"

BENEDICTION: May the God of understanding bless us and help us to be friendly persons. Amen.

October 24

THEME: *The Steady, Colorful Threads of My Church*  
MUSIC: Meditation  
CALL TO WORSHIP: "Worship the Lord in the Beauty of Holiness"

"I Am Your Church. Make of me what you will. I shall reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you have made me so. If within my spiritual atmosphere is kindly, yet earnest; reverent, yet friendly; worshipful, yet sincere; sympathetic, yet strong; divine, yet humanly expressed, it is but the manifestation of the spirit of those who constitute my membership. But if you should, by chance, find me a bit cold or dull, I beg of you, do not condemn me; for I show forth only the kind of life I receive from you. I have no life or spirit apart from you. Of this you may always be assured: I will respond instantly to your every wish practically expressed, for I am the reflected image of your soul. Make of me what you will."

HYMN: "Holy, Holy, Holy, Lord God Almighty"

SCRIPTURE: Ephesians 4:1-16; John 8:32  
WHAT MY CHURCH DOES FOR ME: (Just a sentence or two about each contribution)

- Provides me with a place to worship
- Church School
- Vacation Church School
- Baptizes me when I am little, or ready later on
- Marries me when I am big
- Gives me the Sacrament of Communion



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WHAT I CAN DO FOR THE CHURCH:  
(Just a well-prepared statement)  
Help beautify the church  
Sing in its choir  
Service in my community  
Usher

Be a reliable, responsible member  
PRAYER: In the presence of Thy great gifts to us through Thy Church, we bring our hearts to Thee. We want to help make our church stand for everything that is good, generous, and far-seeing as to God's plans. May we find here the ideas that will help us do away with race hatreds, jealousies, and pettiness, and find instead Christ's great love and vision, a Kingdom of Love. We pray in His name. Amen.

HYMN: "Father of Lights"

BENEDICTION: May the God of understanding bless us and help us to be friendly persons. Amen.

In preparation for this service a group could make a Friendship Altar with the green of the pine, maple leaves, oak leaves, and other materials. Have candles lighted, before the very first young worshipper arrives. The colors of the candles, named in order, could be

- Home Candle—Yellow
- School Candle—Green
- Church Candle—White
- Friendship Candle—White

October 31

THEME: *The Completed Tapestry*  
MUSIC: Sanctus "Holy, Holy, Holy" (sung by four girls)

CALL TO WORSHIP:

- "The day will bring some lovely thing,  
I say it over each new dawn
- "Which I can hold against my heart  
When it is done—  
And so I rise and go to meet the day  
With wings upon my feet.
- "I came upon it unaware—  
Some sudden beauty without name;  
A snatch of song—a breath of pine—  
A poem with a golden flame;  
High tangled bird-notes, keenly thinned  
Like flying colours on the wind.
- "No day has ever failed me quite—  
Before the grayest day is done,  
I come upon some misty bloom  
Or a late line of crimson sun.  
Each night I pause—remembering  
Some gay, adventurous, lovely thing."

—SARA TEASDALE

HYMN: "Life Has Loveliness to Sell"

THE COUNSELOR OF THE DEPARTMENT:  
Colors of yellow, green and white—

for happiness and love in our homes, school, and church. Colors of pine-green, orange maples, ruddy oak, for God's good earth. Days of joy and kindness, days of thoughtfulness, days of illness, perhaps sorrow—all caught up into a pattern of our October days that have taken us to God.

"I think God must be glad with the joyousness that awakens us on our Sabbath mornings."

At our Friendship Altar we hear:

- (1) A boy or girl share—an experience of new joy found in their home because of our October plans.
- (2) A boy or girl share—a school adventure that was happier because of our Intermediate Department.
- (3) By the Counselor—a personal experience of the way the Intermediates helped their church in their attitudes and work.

HYMN: "I Would Be True"

PRAYER: In the spirit of love and beauty, our hearts turn happily to Thee, our Father. We gratefully feel Thy presence as we worship Thee in our department. Awake in us new responses, that we might know that Thou art our God and we are Thy children. May our homes and our schools know through our actions that we have been with Thee. Teach us Thy kindness, Thy patience, Thy love. Amen.

HYMN: "Lord, We Come with Hearts Afame"

"In each of us in an inner room,  
Where stands a tall and stately loom,  
We weave on the loom day after day  
Things that we think and do and say.  
Only God can see the whole  
Of the mystic pattern of the soul."

—LOUISE ANDREWS

BENEDICTION: May the God of understanding bless us and help us to be friendly persons. Amen.

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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By S. W. Hutton\*

## Introducing Professor Hutton

PROFESSOR S. W. HUTTON has prepared the worship services for seniors and young people for the months of October, November, and December. He has had an extensive experience as teacher, superintendent, pastor, and director of religious education. This work has taken him into the local church and into field and supervisory service for the Disciples Communion. Since 1929 he has been Professor of Worship Ministries at Texas Christian University, Fort Worth.

A large portion of the material used in the programs prepared for the *Journal* has been used in the young people's department of the University Christian Church, Fort Worth. Other portions have been used in the Central Christian Church, Mincola, Texas.

THEME FOR OCTOBER: *Jesus Walks and Talks with Men*

### For the Leader

The material for use on the five Sundays in October offered here in printed form is not to be slavishly used but rather to serve as source material to supplement your own experience in guiding the worship of seniors and young people. Look through the lessons being used in your group during the month of October and then relate the worship programs to the trend of the lessons in so far as possible. Memory scripture from the lessons in use, and also the lesson themes will give you the key to guidance in worship.

Local anniversaries, current events, community interests may suggest themes for worship. As a leader of worship try to keep your choice of materials within close range of the life trend of the group. The general theme for the month, "Jesus Walks and Talks with Men," aims to make real in the life of the group the normal contacts of Jesus in his human relationships while on earth in the flesh, and to enrich the emotional experience of these seniors and young people by refreshing their minds on these earthly scenes.

In conducting these services of worship be natural and avoid stilted ways and stiffness. Cultivate the art of public worship with thoughtfulness and reverence. Always observe the elements of poise and freedom. This will grow upon you as you make adequate preparation for each service. Undergird all that you do with sincerity and deep feeling for without these worship experience cannot be at its best.

If you want to enjoy a genuine thrill in your leadership of worship try compiling a source book of worship. You will find this book a great source of satisfaction in the months and years just ahead. Such a project will grow on you. Include affirmations, challenges, visions, appreciations,

opening sentences, prayers, poems, responses, pictures, stories, litanies, covenants, dedications, installations, offertory sentences, special programs, and a classified bibliography on worship. By thoughtfully organizing your book in keeping with the needs and opportunities in your department you may store away good material this month, then add to it next month, and the next.

### October 3

THEME: *Jesus in Normal Home Life*

QUIET MUSIC: "Savior, Teach Me, Day by Day," tune Seymour.

OUR THEME FOR TODAY: (Brief statement by leader)

Though born in Bethlehem of Judea, Jesus did not make that village his home. He shared in three homes however—Nazareth, Capernaum, and Bethany. From about two years of age until early in his ministry which began when he was thirty he lived in Nazareth. Capernaum, on the Sea of Galilee, was his home and headquarters during the larger portion of his ministry. In the home of Mary, Martha, and Lazarus at Bethany near Jerusalem he found congenial companionship during the closing scenes of his ministry. We are thinking of these three homes as we worship today.

KEY SCRIPTURE: Luke 2:52

HYMN: "For the Beauty of the Earth" (Standing)

BRIEF PRAYER: (Remain standing until close of response)

### A Prayer for the Home

"Like that dear home at Bethany,  
Where Thou didst love to be,  
Lord, make my home a holy place,  
Where I may meet Thee face to face,  
And show my love for Thee!

"With Martha's service may I still  
Have Mary's loving heart,  
Sit at Thy feet and learn of Thee,  
And hear Thy Word; take not from me,  
Dear Lord, this 'better part.'

"So may my home, my dearest Lord,  
Be ever worthy of Thee,  
Bless Thou its walls forevermore,  
As Thou didst bless in days of yore,  
The Home at Bethany! Amen."

—From "Our Church"

RESPONSE: (All singing) "Let the Words of My Mouth"

THE BIBLE RECORD OF JESUS' HOMES: (By three young men)

Nazareth—Luke 2:39-52

Capernaum—Mark 2:1-12

Bethany—Matthew 21:17; John 12:1-3

GUIDED SILENT PRAYER: (Directed by leader)

Let us pray (1) That our homes may catch the spirit of the Christ,

(2) That our daily conduct may reflect honor upon our parents,

(3) That our church may find in each of our homes a staunch support in its work,

(4) That our community may feel the impact of the high ideals prevailing in our homes.

Our Father, we are deeply grateful for the privilege of prayer and for these

quiet moments spent in thy presence. Grant thy rich blessing upon each of us that we may fill to overflowing the place that is ours in Christian leadership in our homes. In the name of Jesus who came to show us the way. Amen.

CLOSING HYMN OF CONSECRATION: "Dear Lord, Each Selfish Thought." (Sing this hymn in quiet reverence and with bowed heads.)

### October 10

THEME: *Jesus in National Relationships*

QUIET MUSIC: "Lord, While for All Mankind We Pray," tune Manoaah (Play through two or three times).

OPENING HYMN: "Jesus Shall Reign Where'er the Sun" (Standing)

BRIEF PRAYER: We pray, our Father, that the sentiment of this great hymn may grip our minds and hearts today. Help us to follow Jesus all the way. May he reign first of all in our hearts. In his name we pray. Amen.

OUR THEME FOR TODAY: (Leader)

The mission of Jesus in the world was not political, but that he might reveal the love of God to men and show them how to live together and at their best. Jesus, therefore, accepted the authority of the Roman government over his people, paid tribute as a good citizen, and proved himself a loyal citizen.

SCENES FROM THE BIBLE STORY: Matthew 22:15-21; Luke 2:49 (These may be read by one of the teachers)

A LITANY OF LOYALTY: (To use this most effectively a printed or typewritten copy should be in every hand)

LEADER: For a government of the people, by the people and for the people,

GROUP: We praise thy name, O Lord.

LEADER: To the full expression of our privileges as interested citizens of our homeland,

GROUP: We pledge our loyal devotion, O Lord.

LEADER: To the development of worthy habits of living that our example may lead to a better race,

GROUP: We pledge our loyal devotion, O Lord.

LEADER: To the sacred task of making our country a safer, better and more considerate place in which to live,

GROUP: We pledge our loyal devotion, O Lord.

LEADER: To the end that our nation and through it the world may be lifted to the level of the ideals of Jesus,

GROUP: We pledge our loyal devotion, O Lord. Help us, O Lord, to make good this sincere pledge of loyalty. Amen.

PRAYER: (By a teacher)

CLOSING HYMN STANZAS: "Lord, While for All Mankind We Pray" (First and last stanzas)

### October 17

THEME: *Jesus Preparing for His Life Work*

QUIET MUSIC: "Lord, Speak to Me That I May Speak," tune Canonbury.

CALL TO WORSHIP:

If any man would come after me, let him deny himself, and take up his cross and follow me.

For whosoever would save his life shall lose it and whosoever shall lose his life for my sake and the gospel's shall save it.

\* Registrar and Professor of Worship Ministries, Texas Christian University, Fort Worth, Texas.

## OUR THEME FOR TODAY: (Leader)

In preparing for his life work Jesus not only grew normally in his mental, physical, spiritual and social powers, but he served faithfully among his own people and constantly sought to do the will of the Father who had sent him into the world. Let us today join the number of earnest seekers that our preparation for the work we are to do in life may be adequate for nobler living whatever our vocation or profession may be.

## HYMN: "When Morning Gilds the Sky"

**PRAYER:** Today, our Father, we stand before thee with open minds and hearts, we trust, that we may be used of thee. In this brief period of worship help us to gain understanding and inspiration for the responsibilities of life. Give each one of us a clear vision of Jesus as he prepared for the work entrusted to him, and help us to follow the trail. In Jesus name. Amen.

**THE STORY IN SCRIPTURE:** Luke 2:51, 52; Mark 6:1-7

## A POET SINGS OF THE QUEST:

"Youth, O Youth, can I reach you,  
Can I speak and make you hear?  
Can I open your eyes to see me,  
Can my presence draw you near?  
Is there a prophet among you,  
One with a heart to know?  
I will flash my secrets on him,  
He shall watch my glory grow,  
For I, the God, the Father,  
The Quest, the Final Goal,  
Still search for a prophet among you,  
To speak my word in his soul.

—Selected

## HYMN: "Dear Lord and Father of Man-kind"

**PRAYER:** (A prayer assigned ahead of time to someone who is acquainted with the theme for the service of worship and who will sum up the ideals of the service in prayer)

**CLOSING RESPONSE:** "Hear Our Prayer, O Lord," or "Into My Heart"

**NOTE:** If time permits a brief picture interpretation of *Sir Galahad* by George Frederick Watts may be included just following the poem. A copy of the picture and a complete interpretation, together with a word about the artist may be found in the *American Church and Church School Hymnal*, page 250.

October 24

**THEME:** *Jesus Dedicated Himself to His Calling*

**INSTRUMENTAL MUSIC:** "O Jesus, Thou Art Standing," tune St. Hilda. (Much feeling and sincerity in the playing of this thoughtful hymn are needed)

**OPENING SENTENCE:** "A need, a need known, and the ability to meet that need constitute a call to service."

"O Lord of all the Upward Road,  
Keep strong our youth, we pray;  
May age and youth together seek  
To follow in Thy Way."

—MABEL NIEDERMEYER<sup>1</sup>

## HYMN: "O Jesus, Thou Art Standing"

## OUR THEME FOR TODAY: (Leader)

In the first chapter of Mark there is a brief account of the preaching of John the Baptist followed by the baptism of Jesus. In his baptism Jesus dedicated himself to his ministry

and received the word of God's approval—"Thou art my beloved Son, in thee I am well pleased." The heart of every well-trained young man and young woman catches the significance of this scene of dedication. We too have values and worth while powers to dedicate. May we think on these things as we listen to the reading of verses from God's word alternating with stanzas of a beautiful hymn of dedication. (Have some well-prepared individual read the verses each time then follow the reading with the hymn stanzas as indicated, and without hesitation.)

## ALTERNATING SCRIPTURES AND HYMN STANZAS: Using the hymn "Open My Eyes That I May See"

**READING:** Psalm 119:18; John 14:6; 8:32  
**SINGING:** First stanza of the hymn  
**READING:** Psalm 44:1; Isaiah 55:3-5  
**SINGING:** Second stanza  
**READING:** Psalm 19:14; I Corinthians 2:9  
**SINGING:** Third stanza

**PRAYER:** In the spirit of these gems from Thy word, Our Father, and in the sentiment of this hymn we dedicate our lives today to serve Thee. We renew our covenant with Jesus the Christ, to live for others, to keep our eyes open to glimpses of truth, our ears in tune with wave-notes of uprightness, our mouths ready to speak the message, and we now open our hearts that they may be illumined by thy Holy Spirit. In His name. Amen.

**INSTRUMENTAL RESPONSE:** "Have Thine Own Way, Lord." (The group may sing the first stanza if you prefer)

## AN ANCIENT PLEDGE FOR TODAY

Long ago in Athens, a famous city of Greece, boys reaching the age of eighteen years were taught a pledge. They repeated it each day, believed in it and tried to live by it. Fathers taught it to their

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sons, who when they grew up, gave it in turn to their own boys. Each helped to make the pledge true until Athens became "Athens the Beautiful." This was their pledge:

We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty, that thus in these ways we may transmit this city, greater, better and more beautiful than it was transmitted to us."

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<sup>1</sup> World Call, May, 1937.



A CREED: (Let this be the closing thought by the leader)

Put these five things on your finger tips;

to see  
to think  
to love  
to believe  
to work

These are the things that give you a grip on life. —Selected

October 31

THEME: *Jesus Tests His Ideals*

QUIET MUSIC: "In the Secret of His Presence" (Let the quiet, thoughtful meaning of this music set the atmosphere of the service)

HYMN OF PRAISE: "Jesus the Very Thought of Thee," or the "Gloria Patri" (Standing)

UNISON PETITION:

Let the words of my mouth and the meditation of my heart,

Be acceptable in thy sight,

O Lord, my strength, and my redeemer.  
Amen. —Psalm 19:14

OUR THEME FOR TODAY:

The story of the temptation of Jesus at the very beginning of his ministry is full of meaning to us today as it was to him then. The power of choice was his. Adam had yielded to temptation in the garden, but Jesus held firm to his ideals in the wilderness. Jesus had unlimited power and he was hungry, but he refused to use his power merely to satisfy his hunger. He felt the temptation to do something spectacular, thus gaining the acclaim of the people, but he did not yield. He could have

accepted the strange offer of power and wealth, a great beginning for temporal kingship, but he turned it all down. The crisis had passed. The Master had won.

SOLO: "Someone Is Watching Your Light"<sup>2</sup>

A SYMPHONY OF IDEALS: "My Symphony" (In unison)

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the commonplace. This is to be my symphony."

—WILLIAM HENRY CHANNING

MOMENTS OF SILENT PRAYER: (During these moments while every head is bowed and every eye is closed let the one at the instrument play very softly "Savior, Teach Me Day by Day." The leader will close with a brief prayer and the amen)

HYMN OF DEDICATION AND CONSECRATION: "Take My Life and Let It Be" (Standing.)

MY CREED: (To be recited challengingly by the leader)

For each day—

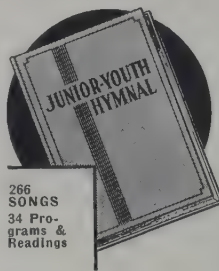
A word of prayer  
A lofty thought  
A will to do  
An honest achievement

—TRAVIS WHITE

<sup>2</sup> Ogdon-Hackleman Hymnal.

NOTE: If time permits additional hymns may be used with this service. These are suggested: "I Would Be True," "Just As I Am, Thine Own to Be."

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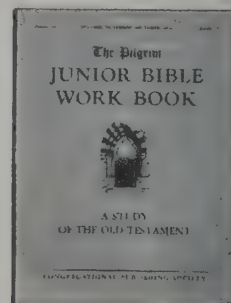
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# CURRENT FILM ESTIMATES

**Another Dawn** (K. Francis, Ian Hunter, E. Flynn) (War.) Trite triangle romance involving honorable characters, but with stilted dialog and obvious situations leading to inevitable final self-sacrifice by soldier-husband to free wife for marriage with lover. Beautiful desert photography compensating factor.  
*For A:* Hardly *For Y:* Better not *For C:* No

**Born Reckless** (Rochelle Hudson, Brian Donlevy) (Fox) Ex-race-driver-hero gets into taxicab racket, defeats gangster company practically single handed, wins girl also associating with gang to get vengeance for brother they framed. Loud and violent. Fist fights supplemented by hurling furniture.  
*For A:* Hardly *For Y:* Better not *For C:* No

**Dreaming Lips** (Bergner, R. Massey) (U.A.) British film. Tense, intimate triangle. Little action but of high dramatic value and character interest, crisply done, in real English. Convincing, appealing, grimly tragic. Bergner extraordinary as wife torn between love for musician and loyalty to husband.  
*For A:* Fine of Kind  
*For Y and C:* Utterly mature and unsuitable

**Easy Living** (Jean Arthur, Edw. Arnold, R. Milland) (Para.) Noisy, risqué slapstick for high-priced actors. Merry-mad farce carried to ultimate. Nothing intended to be realistic, merely fast laughs. Sophisticated situation—heroine showered with attention when wrongly taken for broker's mistress—no indecencies.  
*For A:* Good of kind  
*For Y:* Amusing but mature  
*For C:* Unsuitable

**Emperor's Candlesticks**, The (Powell, Rainer and fine cast) (MGM) Complex, but finely-acted and written spy thriller of intrigue between Czarist Russia and Poland. High suspense throughout. Strong, wholesome romance intrinsic to plot, without sex objection. Elaborate costume thriller in European setting.  
*For A:* Very good of kind  
*For Y:* Good  
*For C:* Little interest

**Fight to the Finish**, A (Don Terry, Rosalind Keith) (Colum.) Appropriate title for this film which is one long, dirty fight between rival cab companies, one run by tough hero and the other by despicable enemy whose false testimony had sent hero to jail. Several deaths occur before war is over.  
*For A:* Hardly *For Y:* No value *For C:* No

**Fire Over England** (Flora Robson, R. Massey) (U.A.) Colorful, richly romantic semi-historical film of 16th Century and intrigue between England and Spain, showing Queen Elizabeth's defeat of Spanish Armada. Excellent but not always authentic character portrayals. Highly romanticized history.  
*For A:* Fine of kind  
*For Y:* Very good  
*For C:* Doubtful interest

**Forbidden Paradise** (War.—Purdon Travelog) Sensational jungle stuff with "Adults Only" tag. Some genuine but poor photography of French Indo-China, grotesque native rites, striking animal shots, death struggles, etc., but mostly crude, preposterous faking playing up repellent ape-ship and ape-woman element.  
*For A:* Crude  
*For Y:* Certainly not  
*For C:* No

**Great Hospital Mystery** (J. Darwell, Sally Blane, Thos. Beck) (Fox) Feeble murder tale of involved situations, exaggerated characters, incongruous slapstick comedy, absurd hospital procedure. Dark doings and murder in hospital finally solved with aid of intrepid head nurse. Rather obvious solution.  
*For A:* Hardly *For Y:* Better not *For C:* No

**Heart's Desire** (Richard Tauber, Leonora Corbett) (Brit. Int.) Simple, appealing story about rise of Viennese singer to opera, till dis-

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults  
Y—Youth (15-20 years)  
C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

illusionment brings him back to his beloved Vienna. Tauber sings gloriously, but unfortunately poor acting and bad taste in costuming make him appear ridiculous at times.  
*For A:* Pleasing  
*For Y:* Very good  
*For C:* If it interests

**Married Before Breakfast** (Robt. Young, F. Rice) (MGM) Silly, preposterous farce, with hero an irresponsible playboy disliking work. Sells invention and wishes to share good fortune with others. Helping heroine get married leads to hectic escapades involving gangsters, stolen cars, wrecks and police.  
*For A:* Stupid  
*For Y and C:* No value

**Midnight Madonna** (W. William, E. Ellis, K. Clancy) (Para.) Framed testimony against virtuous heroine gives child to worthless ex-husband, till gambler-hero's sensational exposé of perjury wins reversal of court's decision. Artificial concoction, with Ellis' role and "Shirley Temple-like" Kitty chief interests.  
*For A:* Mediocre *For Y:* Poor *For C:* No

**New Faces of 1937** (Penner, Berle, et al) (RKO) Hilarious, crazy backstage story concerning production of a show crooked producer tries to ruin. Nonsensical dialog and antics by assorted comics, free from vulgarity, some clever skits and ensembles, and very funny at times.  
*For A:* Depends on taste  
*For Y and C:* Probably amusing

**Night of Mystery** (E. Patterson, R. Karns) (Para.) Mediocre, uninteresting filming of early Van Dine murder tale. Three murders occur in household before the famous Philo Vance can solve the mystery. Poor direction, confused situations, illogical characterizations make it dull stuff.  
*For A:* Mediocre *For Y:* Better not *For C:* No

**Oh Doctor** (Edward E. Horton) (Univ.) Crazy farce about crooks trying to swindle rich hero who imagines himself mortally ill with complications of diseases. Heroine comes in as nurse and transforms him. Only feature, Horton's unique comedy work as the hero.  
*For A:* Hardly *For Y and C:* Fairly amusing

**Outcasts of Poker Flat** (P. Foster, J. Muir, V. Weidler) (RKO) Lusty, lively melodrama based on Bret Harte stories of Gold Rush days. Drinking, shootings, and child poker player in hero's gambling house! But minister, school-teacher-heroine and vigilantes bring law and order and drive out gamblers.  
*For A:* Hardly *For Y:* Better not *For C:* No

**She Had to Eat** (Jack Haley, Rochelle Hudson) (Fox) Light, insane farce with crazy, crooked and weak characters—a crazy millionaire who forgets people when sober, a professional

gold digger heroine, and an incredibly naive hero whose resemblance to escaped convict gets him mixed up with gangsters and police.  
*For A:* Poor *For Y:* Mediocre *For C:* No

**Singing Marine**, The (Dick Powell, Doris Weston) (Warner) Light, gay, tuneless story. Marine tries out for radio on his furlough and his immediate big success goes to his head, causing plenty of trouble with his girl, his buddies and superior officers. Some amusing comedy by Hugh Herbert.

*For A:* Fair of kind *For Y:* Probably good  
*For C:* If it interests

**Slave Ship** (W. Baxter, W. Berry, Eliz. Allan) (Fox) Powerful, grim vivid drama of slave trading before Civil War. Cruel, unscrupulous crew mutinies when captain tries to quit business for love of his wife, and wholesale killings result. Well acted and directed, fine photography, but too brutal and violent.

*For A:* Unpleasant *For Y:* Too strong  
*For C:* Decidedly not

**Song of Happiness** (Russian, English Titles) (Amkino) Slow, dragging, largely naive story of how benign, paternal sovietism trains art talent and sends it back to work gloriously among those whence it came. Obvious, sentimental propaganda. Earthly people made glamorous, supposedly. Thin plot, crude, tiresome.

*For A:* Dull *For Y:* No *For C:* No

**Song of the City** (M. Lindsay, Jeffrey Dean) (MGM) Rather pleasing portrayal of simple home life of Italian family in San Francisco fishing colony with whom poor but socialite hero lives after they rescue him from sea, and where he finds new life and love. Good photography and atmosphere.

*For A:* Fair *For Y:* Probably good  
*For C:* Little interest

**Talk of the Devil** (Sally Eilers, Ricardo Cortez) (Gau-Brit) Starts out interestingly, with real character interest, then drags out dully with much talk, little action, through a suicide and attempted murder to unconvincing, melodramatic finish. Neither characterizations nor situations are very credible.

*For A:* Hardly *For Y:* Unsuitable *For C:* No

**Tundra** (Expedition picture) (Norman Dawn) Amazingly fine and striking photography of actual Alaska, its landscape, mountains, bergs, fauna and flora, and the adorable doings of two bear cubs. The attempted adventure "story" is naively artificial and often preposterous—weak drama in splendid settings.

*For A:* Unusual  
*For Y and C:* Mostly very good

**Under the Red Robe** (Raymond Massey, Conrad Veidt, Annabella) (Fox) Mostly interesting English version of famous romantic novel of Richelieu and the Huguenots. The too mature Veidt does romantic role rather heavily, and charming Annabella's English is none too clear, but Massey's Richelieu compensates.

*For A and Y:* Very good  
*For C:* Little interest

**When Thief Meets Thief** (D. Fairbanks, Valerie Hobson) (U.A.) Unpleasant mess of sordid situations and characters. Bootlegger-burglar hero first seduces and then falls in love with intended victim—gold-digging fiancée of hero's treacherous ex-pal. Then reformation, complications, killing and wholesale perjury.

*For A:* Unpleasant *For Y:* No *For C:* No

**You Can't Buy Luck** (Onslow Stevens, Helen Mack) (RKO) Lives fairly up to title, but agreeable little romance is marred by heavy villainy, resulting in hero's conviction for murder of former innamorata. With aid of loyal little heroine he proves innocence and traps the real killer.

*For A:* Fair *For Y:* Better not *For C:* No





# What's Happening in RELIGIOUS EDUCATION



❖ THE Committee on World Friendship Among Children has announced a new friendship project. This provides for sending gifts to Spanish refugee children. The project is being undertaken with the cooperation of the American Friends Service Committee which is now conducting a non-partisan relief mission for children on both sides of the Spanish struggle. The new project provides for sending suitcases of toys and clothing through the Friends Service Committee. Further information can be secured from The Committee on World Friendship Among Children, 297 Fourth Avenue, New York City.

❖ RELIABLE statistics indicate that the religious bodies of the United States instead of declining in membership as some have indicated, are maintaining a steady growth. In 1936 the total membership of all denominations in religious bodies was 63,493,036. This was an increase of 837,404 over the previous year. The denominations with the larger increase in order are Baptist, The Reformed Church, Lutheran, and Methodist.

❖ BEGINNING with the July, 1937, number, *The Christian Endeavor World* resumed publication as a monthly organ of the International Society of Christian Endeavor. In recent years the *World's* title and subscription list were kept intact by means of a quarterly issued by the Christian Herald Association. Dr. Daniel A. Poling will serve as editor-in-chief and Dr. Stanley B. Vandersall as editor.

❖ SOME time ago in the *Chicago Tribune* appeared a circumstantial article reporting that Mrs. Kagawa was suing Dr. Kagawa for divorce. This dispatch has been copied in other papers around the country. Reliable information secured by the Foreign Missions Conference from Japan makes it clear that this was a false report and concerned another person of the same last name. Toyohiko Kagawa and his wife are unitedly serving Christ in Japan as before.

❖ THE Michigan Council of Churches and Christian Education has called the annual convention for Battle Creek October 27-29. A unique feature of the convention will consist of the work of six commissions on the themes: The Church at Work in the City, Rural Life and the Church, the Church and Its Social Task, the Child and Christian Growth, Youth and the Church, and Adult Life and Work. While this is the first gathering under the newly organized Council, it carries forward the long line of conventions held annually by the Michigan Council of Religious Education.

❖ THE Religion and Welfare Recovery Movement has announced that for this year Loyalty Days will be October 2 and 3. The purpose of this observance is to strengthen the program of the local church with special emphasis upon attendance.

❖ MANY readers of the *Journal* have bound copies of *Church School*, an interdenominational publication which preceded the *International Journal* and was absorbed in it. Bound copies of *Church School* for the years 1922, 1923, and 1924 have been offered by a reader to anyone who may need them in order to complete his files. Inquiries should be addressed to the office.

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## A State-Wide Teaching Mission

❖ DURING several months last spring the Missouri Sunday School Council of Religious Education conducted a Laymen's Teaching Mission. This was a part of the state Council's "Church Facing Outward" program, designed to reach the thousands of children, youth and adults who are without moral and religious training. This is a united Protestant movement, working in coordination with recognized character-building agencies.

The Missouri Council had been at work for some time laying the foundation for carrying forward the Teaching Mission. This consisted particularly of one-day meetings in the county-seat towns of fifty counties. A team of four laymen from some other part of the state came into each county to assist local leaders. Forty-six choice lay workers, both men and women, gave two days of time and paid their own expenses to help in this project. The purpose of their visit was as follows: To try to stimulate every church to take part in this program of reaching the unreached by making clear the true costs of crime and by creating an awareness of the present need of religious education; to help to create a larger appreciation of religion in the life of every community; to suggest techniques of reaching the unreached; and to suggest ways of working in coordination with non-ecclesiastical character building agencies.

In spite of bad road conditions at the time, an average attendance of 116 attended each meeting. Enthusiastic reports as to the results were received. The state Council plans to carry forward this enterprise in a larger way the coming year.

❖ THE state of Georgia in the early summer defeated a proposal to repeal the prohibition statute which has been in effect since January 1, 1908. The vote was 103,097 to 94,575. A somewhat similar proposal was defeated in 1935. Georgia for a number of years has had provision for the local sale of beer and wine.

❖ THE Board of Religious Education and the Board of Young Friends Activities have been organized into the new Board of Christian Education of the Five-Years Meeting of Friends. Rev. Errol T. Elliott of Indianapolis is Chairman and Dr. E. H. Stranahan, Vice-Chairman. Mr. Milton H. Hadley is Chairman of Young Friends and Student Work Division.

❖ THE Harmon Foundation, Inc., through its Division of Visual Experiment, has developed plans by which motion picture films are made available for various types of educational work in the churches. The purpose of the division is to produce socially valuable motion pictures for educational and church use; to encourage other agencies to develop their own pictures; to cultivate motion picture making as a creative activity of education; to serve as a clearing house for information; and to promote the distribution of desirable films. Plans have recently been developed by which denominational boards can be provided with selected lists of films to be distributed through their own agencies. Information as to available films and prices can be secured from the Foundation, 140 Nassau Street, New York City.

❖ THE Vacation Bible Schools of the Southern Baptist Churches were the largest in numbers and attendance during the recent summer thus far held. The number of schools increased from 810 in 1936 to more than 2500 this year.

❖ THE National Women's Christian Temperance Union has announced the 1938 Ada Mohn-Landis Prize Contest. This is an annual contest to secure original material suitable for platform readings in the area of temperance which has never before been published. The theme for the 1938 contest is "The Value of Total Abstinence from Alcoholic Drinks as Related to Business Efficiency, Health, Citizenship-Civic Welfare, Success in Sports and Athletics, Safety in Traffic and Elsewhere, Social Life, Spiritual Life." The contest is open to two groups, namely, adults and youth and boys and girls under high school age. Information can be secured from the national headquarters, Evanston, Illinois.



## World Happenings

❖ A STUDY of the annual report of the District Sunday School Union of Johannesburg, South Africa, reveals the interesting work being carried on in one section of that important country. New activities have been undertaken and old activities carried forward vigorously. A special department is operated for Country Scholars. Daily vacation Bible schools, leadership training, the International Bible Reading Association, National Sunday School Day, and other activities, are featured. The Union took an active part in opposing the inclusion of gambling attractions in the amusement park at the Empire Exhibition. Another interesting development is that of the Wayside Sunday Schools which are conducted in the streets or at other spots along the highways. These Sunday schools are a co-operative activity of eight Protestant denominations.

❖ IN 1841 the Presbyterian Church of Wales began missionary work in Assam. From the very beginning the Sunday school has played in the work in Assam the same central and conspicuous place that it has held in the work of the home church in Wales. This gives a large place to classes in the church for all ages, the use of the catechism in mastering the facts of the Bible, the memorizing of Scriptures, and discussion groups in matters of faith and biblical knowledge. It has been said that the Sunday schools in Wales have been the university of the common people. This has also been true of the work in Assam. One center of interest is a series of examinations covering the country. In one of the Presbyteries a session each year is given entirely to the work of the Sunday school.

❖ THE World's Sunday School Association recently inaugurated an educational bulletin service. Announcement is made of an especial emphasis on world peace through all the agencies of the association. A committee on peace education has been appointed. All constituent units are urged to emphasize goodwill and world peace in ways that are best adapted to their own needs and situation. Reports are given as to the developments in various countries of the world. November 7, 1937, has been set aside by the Peace Education Committee as Children's Peace Sunday. It is to be devoted especially to observances in the Sunday schools emphasizing the comradeship and spiritual solidarity of Christian children in all lands. Suggestions for worship services and other material can be secured for this observance from the World's Sunday School Association at 52 Madison Avenue, New York City.

❖ THE World's Association has recently established headquarters in Geneva, Switzerland at the Palais Wilson. Dr. Adolf Keller will have direction of the new office.

## Personal Notes

❖ DR. ROSS W. SANDERSON, until recently executive secretary of the Maryland-Delaware Council of Religious Education and of the Baltimore Council of Churches and Council of Religious Education, has become the executive secretary of the Buffalo Council of Churches. He began his new work on September 1.

❖ MISS MARY DENNISTON, of the staff of the New York City Church Federation, passed away during the early summer.

❖ FRIENDS of Dr. Blaine E. Kirkpatrick will regret to learn of the death of Mrs. Kirkpatrick which occurred on June 3, 1937, in Chicago. Her death followed a serious illness of nearly a month's duration caused by an infection. Mrs. Kirkpatrick had been active in church work, particularly in the Women's Foreign Mission Society. Dr. Kirkpatrick until some time ago was General Secretary of the Department of Epworth Leagues and Young People's Work of the Methodist Board of Education. He is now pastor of the Centenary Church of Lebanon, Indiana, and was until recently executive secretary of the Christian Cooperative Fellowship of North America.

❖ MISS DOROTHY MAE FISCHER recently resigned her position as Secretary for Young People's Work for the National Council of the Protestant Episcopal Church. A successor has not yet been appointed.

❖ MRS. AUGUSTA THERESE YOUNG, wife of Rev. T. Basil Young of the staff of the New York State Council of Churches and Christian Education, passed away on May 28, 1937. Mrs. Young had been active in the work of her husband in the pastorate and in the program of the state Council. She had also been engaged in community service of various types. She was particularly interested in her work as an instructor in community summer schools of religious education. She was a lecturer and a writer.

❖ DR. G. WALTER FISKE, professor of religious education at the Oberlin Graduate School of Theology, retires this month after thirty years of service. It is believed that he offered the first course in religious education given in Ohio. He sailed in August for Syria to spend the next year at the American University at Beirut as exchange professor of religious education in the Near East School of Theology, taking the place of Dr. Scherer, who is having his sabbatical year of absence.



## From Three to Twenty-Three



What is it that can interest both the nursery child and the young man or woman of college age? Ah! that's just the point—the same thing can't interest two such widely separated age groups. It is important to "start them young" in religious education, but it is also necessary to hold the interest of growing minds. Westminster Departmental Graded Materials are available for all the age groups. Send for either or both of the free descriptive booklets, **Teaching the Christian Religion to Children**, and **Teaching the Christian Religion to Youth**. Use lesson materials adapted to the needs of youth "from three to twenty-three."

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# NEW BOOKS



*Living Religion.* By Hornell Hart. New York, The Abingdon Press, 1937. 260 p. Price \$1.50.

Rather than an exposition of a theological or social point of view, this book addresses itself to the very practical problem of how persons who are eager to discover truth and to live according to the principle of love can secure insight, faith, and courage for the business of everyday living. Growing out of the author's experience in teaching and, as he states, especially in participating in the Conference of the United Christian Adult Movement, the program of definite activities proposed reflects the experiential background out of which it has come.

The opening sentence, "In a world like ours we need guidance and power to find the life abundant for ourselves and for our fellow men," sets the problem. With many illustrations from the past and the present the author shows how transformed lives can transform a world; and from the New Testament he quotes in detail the requirements for discipleship. There follow specific suggestions for building Christian codes of conduct for various occupations.

The author's suggestion of a method for establishing working relations with spiritual realities through meditation is given in detail. The importance of selecting a specific object for meditation at a given time is made clear and the steps of relaxation, concentration, invocation, meditation proper, illumination, and application are described in sufficient detail to provide a guide to practice for a person interested in testing the method proposed.

Further to assist the beginner there are included a number of proposed exercises in meditation. The author points out the dangers of reducing the process to a mechanical following of rules and warns against drifting into a habit which lacks vitality. At the same time, he considers it helpful for the earnest seeker to engage consciously in certain practices which have been found helpful to others. Through processes of individual and group meditation undergirded by careful study, the author feels that problems in economic and industrial relations, war and peace, and all other problems in the field of social relations may be seen more clearly, analyzed intelligently, and a constructive plan of action for meeting them may be evolved. Not through belligerent attack which divides persons and groups and engenders hatred but through bringing persons of different points of view together for frank facing of differences and the discovering of points of agreement, the author feels that social progress will be made. It is his thought that only through the method of love can the ideal of love in human relations be achieved. The objective of social progress he

*Special place is given this month to an extensive review of the book by Professor Hart which is to be the basis of the series of devotional articles by him to appear in the JOURNAL during the coming year. The first of these appears in this issue. Readers will find this interpretation of the book helpful as they begin this unusual series of articles this month.*

describes as the ever-enlarging Beloved Community composed of all those who are devoted to truth and love without barriers of race or creed.

In meeting individual problems in temptation, personal relations, and suffering, the author proposes the method of meditation as a source of illumination and strength.

Not only does meditation lead to the solution of problems but it also is the means for experiencing God directly in the fullness of his glory. A practical, helpful explanation of the values and the dangers in this mystical fellowship is given.

The concluding chapter discusses the ideal church and proposes five great functions for the church of today; pointing the way to magnificent living in a dangerous and disordered world, building up units of the Beloved Community in the world, providing a center of spiritual invigoration, providing a powerhouse of social dynamic, providing a matrix for spiritual growth.

Dr. Hart has attempted a much more difficult task than mere exposition. He has attempted to provide detailed guidance in achieving working relations with spiritual reality. There can be no doubt that this is one of the greatest needs of present-day Christians. The world is too much with us, whether in the effort to use it for one's own advantage or in the effort to reconstruct it on an ideal pattern. There is need for more than merely a recall of attention to the importance of getting in touch with spiritual resources. There is need for the type of detailed and practical guidance in actual method which this book offers. Not all persons who read it will find the procedures outlined congenial; some of them will, as the author suggests, have to work out for themselves a different technique. It seems likely, however, that all who read it will feel dissatisfied with a life which neglects the cultivation of contacts with spiritual reality and will be encouraged to find for themselves that method which most completely makes available to them the resources of illumination, love, and courage so needed in the midst of the present confusion of persons and society.

—E. N. H.

*We Pray Thee, Lord.* By Roy Wallace Thomas. Nashville, Cokesbury Press, 1937. 170 p. Price \$1.25.

A book that will help every honest seeker after deeper inner experiences in creative prayerful Christian living. The author himself says the book "is not written for the expert—he does not need it—but for the novice." The view of prayer taken by this author, he states simply: "to 'ask' of God is not to call him to our side, but to ally ourselves fully with him. . . . To make prayer work, is to let God, who is greater, better, wiser than we are, work in and through us." The chapters entitled "Practice of Meditation and Response," "The Technique of Guidance," "How To Pray," and "The Use of Auto-suggestion," are exceedingly practical.

—L. K.

*Principles of Religious Education.* By George Herman Fickes. New York, Fleming H. Revell Company, 1937. 246 p. Price \$2.00.

This book is intended for students of religious education in colleges and seminaries, leaders and teachers in the church, pastors, and parents. In dealing with the underlying principles of religious education it treats such matters as the church and its educational program, the religious nature of growing persons, principles and methods of teaching, and the place of habits, incentives, ideals, memory, play, activity, rewards and punishments and other factors in the process of religious nurture. Church school workers would find especially helpful the chapters on incentives to learning, the meaning of the subconscious mind, the religious life of adolescents, and others. Reasonably full account is taken of the more progressive points of view in education and their application to the church. The style is readable and the points are frequently illustrated with practical incidents from life.

—P. R. H.

*Missions Tomorrow.* By Kenneth Scott Latourette. New York, Harper and Brothers, 1936. 220 p. \$2.00.

Professor Latourette, the authority on the history of missions, begins with a short but brilliant summary of what missions have accomplished in the past in the various areas of the world. Clearly and concretely he describes the present forces which are profoundly affecting mission work. Then he outlines the changes in program and method which are necessary in order to consolidate the gains made by missions in the past and to go forward into the difficult days ahead. The book contains pertinent questions and suggested projects and would be excellent material for a study group as well as being rewarding to individuals.

—L. W.



**The Exploration of the Inner World.** By Anton T. Boisen. Chicago, Willett Clark & Company, 1936. 322 p. Price \$3.50.

This book recounts first-hand experiences of the author in dealing with the mentally ill. It is more than a collection of case histories and presents a consistent theory and program for relating religion helpfully to mental disorders.

The mentally ill are "Those who, accepting the inherited loyalties and the associated standards and ideals, feel themselves isolated from those whose love is necessary to them." In crises, where personal failure is overwhelming, this isolation may lead into the mental underworld, though this acute disturbance may be in reality a marshalling of the vital energies in an attempted reorganization of the personality.

The idea of God has therapeutic significance; first of all because it stands for a unifying principle in life, and second because God may be thought of as one who understands, to whom persons can go with their problems and difficulties. "The idea of God . . . stands for that which is regarded as enduring, and universal in the society to which we belong and of which we feel ourselves a part."

In the section of the book dealing with the practical applications, there are suggestions for cooperation between minister and physician, a description of some actual church enterprises in the area of meeting the needs of disturbed personalities and a description of the distinctive task of the minister of religion in this field.

In the very important area of the relation of the church and the Christian minister to problems of mental suffering, this book makes a very valuable contribution.

—M. A. J.

**Germany's New Religion.** By Wilhelm Hauer, Karl Heim, and Karl Adam. Translated by T. S. K. Scott-Craig and R. E. Davies. New York, Abingdon Press, 1937. 168 p. Price \$1.50.

This book supports the information given by the public press in this country to the effect that there is a religious movement in Germany that in some degree is associated with the present government and that it is quite opposed to German Christianity. The book also, however, disproves two other ideas widely believed in this country in regard to that movement, namely, that it has revived the worship of the old pagan German gods and that it is atheistic.

It is a very useful book for understanding the present significant religious situation in Germany.

—P. R. H.

**A Reasonable Faith.** By Russell J. Clinchy. Chicago, Willett, Clark & Company, 1937. 127 p. \$1.00.

The average man or woman of today who wonders "what has happened to religion," and who feels hopelessly lost in a maze of confused ideas, will find excellent guidance in this book. Dr. Clinchy's presentation of his idea of a reasonable faith is clear-cut, logical, stimulating.

—L. K.

**Practical Examination of Personality and Behavior Disorders.** Adults and Children. By Kenneth E. Appel and Edward A. Strecker. New York, The Macmillan Company, 1936. 219 p. \$2.00.

Gives techniques and methods of observation approved by a majority of modern psychiatrists. The first section of the book, presenting techniques employed in the psychiatric examination of adults, considers such as the following: the history, the mental examination, personality types, and the personality interview with adults. The second part, devoted to methods dealing with behavior problems in children, gives information concerning such as: outlines for obtaining the history of the behavior difficulty and supplementary information from the home and school, the measurement of intellectual development, and parent-child relations. Valuable for those who deal with personality and behavior disorders.

—W. D.

**Prayers for Little Children.** By Mary Alice Jones, editor. Chicago, Rand McNally & Company, 1937. 64 p. Price ten cents.

This is one in the series of delightful and attractive books for children published for distribution through Five and Ten Cent Stores. They should be purchased in such stores and not ordered through the usual book channels. Some prayers have been written by small children and others by friends of children including Edna Dean Baker, Jessie Eleanor Moore and Elizabeth McE. Shields. Attractive pictures in colors accompany the prayers and are related to the thought. Helpful hints for parents are spaced at intervals through the book. The age range is up to about nine years. All in all, a book to make us older parents wish we could start over again.

—P. R. H.

**A Primary Teacher Steps Out.** By Miriam Kallen. New York, Lothrop Lee and Shepard Company, 1936. 241 p. \$2.00.

A helpful contribution to the literature on progressive methods of teaching, with detailed lists of materials, descriptions of what children do, illustrations of drawings and book lists.

**Fairest Lord Jesus.** By J. V. Moldenhawer. New York, Abingdon Press, 1937. 200 p. Price \$1.75.

Sixteen meditations on the life and teachings of Jesus and expositions of the fundamentals of the Christian faith.

**The Revelation of John.** An Exposition. By Charles R. Erdman. Philadelphia, The Westminster Press, 1936. 168 p. Price \$1.00.

The seventeenth and final volume in the series of Commentaries on New Testament Books by Charles R. Erdman.

**The Bible Guide Book.** By Mary Entwistle. Nashville, Cokesbury Press, 1937. 235 p. Price \$2.50.

A one-volume handbook for youthful Bible students and their leaders. Impor-

tant and little known facts about Bible lands and times with maps and outline sketches.

**Planning Worship in the One-Room Church.** By Mary Heald Williamson. New York, The Methodist Book Concern, 1937. 46 p. 35 cents.

**Planning to Teach in the One-Room Church.** By Elva M. Duel. New York, The Methodist Book Concern, 1937. 48 p. 35 cents.

These booklets take special account of the needs that exist in small rural and village churches, and are designed for use in Series I of the New Standard Leadership Curriculum.

**Planning the Vacation Church Schools for Boys and Girls.** By Sarah E. Green. New York, The Methodist Book Concern, 1937. 51 p. Price 35 cents.

A guidance booklet for teachers, superintendents, pastors and other leaders in planning and directing vacation church schools. It is in the form of a study and discussion unit for group or individual use.

**Riches to Share.** A Guide for Teachers. By Alice Bartow Hobensack. New York, Abingdon Press, 1937. 131 p. Price \$1.00.

**Riches to Share.** Pupil's Work Book. By Alice Bartow Hobensack. New York, Abingdon Press, 1937. 34 p. Price 20 cents.

A unit for use with older juniors in guiding their experiences of stewardship in the use of time, money and talents. A pupil's work book accompanies the teacher's guide.

**In Anybody's Town.** By Mildred Moody Eakin. New York, Abingdon Press, 1937. 76 p. 25 cents.

This is the Pupil's Work Book No. II for the Course in Exploring Our Neighborhood which was reviewed on page 34 of the July issue of the *Journal*.

## Books Received

June and July, 1937

**THE ARTS WORKSHOP OF RURAL AMERICA**, by Marjorie Patten. Columbia University Press, \$1.50.

**THE AUDIO-VISUAL HANDBOOK**, by Ellsworth C. Dent. Society for Visual Education, Inc., \$1.75.

**THE BAHAI WORLD**, Vol. VI. Baha'i Publishing Committee, \$3.00.

**THE BIBLE AND RURAL LIFE**, by Ross J. Griffith. Standard, 75 cents.

**BOYS AND GIRLS LEARNING ABOUT ALCOHOL**, by Marguerite Skidmore and Carolyn La Grange Brooks. Abingdon, \$1.00.

**CHRISTENDOM AND ISLAM**, by W. Wilson Cash. Harpers, \$2.00.

**THE CHRISTIAN USE OF MONEY**, by Irwin G. Paulsen. Methodist Book Concern, 25 cents.

**THE CHURCH IN ITS TEACHING WORK**, by Paul H. Vieth. Methodist Book Concern, 25 cents.



THE CIVILIZED MIND, by Lynn Harold Hough. Abingdon, \$2.00.

CONCERNING PREACHERS, by Josiah Blake Tidwell. Revell, \$1.50.

EDUCATION AGAINST PROPAGANDA, edited by Elmer Ellis. Nat'l. Council for Social Studies, \$2.00.

THE EDUCATION THAT EDUCATES, by Marion E. Cady. Revell, \$2.00.

FROM BETHLEHEM TO CALVARY, by Alice A. Bailey. Lucis, \$2.50.

THE FUTURE BELONGS TO YOU, by Roy A. Burkhardt. Abingdon, 35 cents.

HIGH HERITAGE, by Mary Chapin White. Dutton, \$2.00.

HOLLYWOOD'S MOVIE COMMANDMENTS, by Olga J. Martin. Wilson, \$2.75.

IN ANYBODY'S TOWN, by Mildred Moody Eakin. Abingdon, 25 cents.

AN INTRODUCTION TO THE NEW TESTAMENT, by Kirsopp and Silva Lake. Harpers.

LEADERS OF YOUNG PEOPLE, General Edition. The Girls' Friendly Society, 50 cents.

LEARNING ABOUT WAR AND PEACE, by Imogene McPherson. Bethany, \$1.00.

LUKE, FIRST CENTURY CHRISTIAN, by Graham Chambers Hunter. Harpers, \$2.00.

MY SERVANT MOSES, by E. Ray Cameron. Revell, \$1.50.

PERSONAL REALISM, by James Bossett Pratt. Macmillan, \$3.00.

THE PRACTICES OF THE OXFORD GROUPS WITH VAST IMPROVEMENTS, by George Shibley. God-Guidance Press, 20 cents.

PROCEEDINGS OF THE TWENTY-SECOND NATIONAL RECREATION CONGRESS. National Recreation Association, \$1.00.

REBEL RELIGION, by B. C. Plowright. Round Table, \$2.00.

REBUILDING THE RURAL CHURCH, by Mark A. Dawber. Friendship, \$1.00.

RECREATION FOR GIRLS AND WOMEN, by Ethel Bowers. Barnes, \$3.00.

THE RISE AND GROWTH OF ENGLISH HYMNODY, by Harvey B. Marks. Revell, \$2.50.

SOCIAL GAMES FOR RECREATION, by Bernard S. Mason and E. D. Mitchell. Barnes, \$2.50.

STUDIES IN GROUP BEHAVIOR, edited by Grace Longwell Coyle. Harpers, \$2.75.

A STUDY GUIDE FOR LEADERS OF YOUNG PEOPLE. The Girls' Friendly Society, 25 cents.

TRAINING FOR PEACE, by Richard B. Gregg. Lippincott.

THE VALIDITY OF RELIGIOUS EXPERIENCE, by Albert C. Knudson. Abingdon, \$2.00.

VISUALIZING THE CURRICULUM, by Charles F. Hoban, Charles F. Hoban, Jr., Samuel B. Zisman. Cordon, \$3.50.

WHAT JESUS MEANS TO ME, by Raymond Calkins. Abingdon, 35 cents.

YEARBOOK OF AMERICAN CHURCHES, 1937, edited by Herman C. Weber. Association, \$2.00.

YOUTH MARCHES, by Daniel A. Poling. Judson, \$1.00.

OCTOBER

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For

These

## Most Important Months of the New Church Year

NOVEMBER

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Be Sure  
to Order

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# The Upper Room

## OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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